



THE  
RIGHT USE  
OF  
LENT:  
OR, A  
HELP  
TO  
PENITENTS.



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THE  
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LENT:  
Or, A HELP to  
PENITENTS.

CONTAINING,

- I. A PREPARATORY MEDITATION on the Design of LENT, the Nature of Sin, &c.
- II. The REASON, INSTITUTION and BENEFITS of *Fasting*.
- III. Some RULES and ADVICES concerning it.
- IV. What we are to *Repent* of.
- V. The WAY and METHOD of *Repentance*, with some FORMS of *Penitential Devotions*.

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THE THIRD EDITION.

To which is added, Bishop KENN's Pastoral LETTER to his Clergy, concerning the keeping of LENT:

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*In FASTINGS often.*

2 Cor. xi. 27.

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L O N D O N :

Printed for C. RIVINGTON, at the *Bible and Crown*,  
in *St. Paul's Church-yard*, M,DCC,XXXII.

RIGHT USE

LENT

PERMITS

CONTAINING

I. A list of the names of the persons who have been granted permits to use the

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T H E  
P R E F A C E.



NOTHING so Rare as a True Penitent, *was the Saying of an Antient Writer: How much Reason then have WE to make the Remark in these Latter and most Degenerate Times! Never was Repentance more Needful, never less Practised, than Now. — And what must the Consequence be, but that fearful Doom, which our blessed Lord has Denounced, that, Except we Repent, we shall all likewise Perish? When Impenitence grows Epidemical and National, the Punishment will be so too.*

ALL must suffer (at least in this World) when God arises to visit a People so laden with Iniquity, and yet so insensible of it, as WE are. Even the few Good will be involv'd in the common Calamity: (a) They shall save neither Sons nor Daughters; they shall but deliver their own Souls.

*The Psalmist's Reflection on a like Case made his Eyes to gush out with Water; and were WE as deeply concern'd for GOD's Glory, as He was, or even for our own Danger, our Grief and our Tears would be equal to His. Yea, with the Mourning Prophet we should wish our very Heads would dissolve into Water, and our Eyes prove Fountains of Tears, to weep Day and Night for the Evil we commit, and the Evils we have Reason to fear.*

*The Causes commonly assign'd for Mens Continuing in Sin, are, the Pleasures of Vice, and Prevalence of Temptations; but more especially the Unhappy Custom of Deferring Repentance from Day to Day, and Shifting it off to a Bed of Sickness.*

(a) See Ezek. xiv.



*This, no Doubt, is the fatal Course that most Men take : But why do they do so ? Why do they Delay, what they cannot but know to be indispensably Necessary ? Is it not for want of a Proper METHOD, and of such Rules and Instructions, as may direct them How to begin, and How to carry on, the Business of Repentance ?*

*It seems not Modest, or Allowable in a Son of the Church, to tax Her with any Defect ; but if ought be wanting in Her Present Constitution, ought Imperfect in Her Reformation from Popery, it is in this Particular, that relates to the Discipline of Repentance. Had Confessions to the Priest, Penances, Absolutions, &c. been Regulated according to the Primitive Model, Reform'd from Abuses, but not in a Manner Expunged, or left so Indifferent, this Torrent of Immorality and Profaneness could not have thus overflow'd our Land ; or the People of this Church become such Strangers, as they are, to the Duty and Regimen of Repentance.*

*The Clergy indeed are still the Appointed Guides of Conscience. — But the Laity*

*so very rarely Consult them on the Distempers of the Soul, that it produces this Double Evil; Deprives the Spiritual Guide of the Opportunities of Improving his Knowledge by Proper Experience; and the Penitent (when he does apply) of receiving the necessary Help and Advice. How can a Physician of little or no Practice, understand well his Patient's Case, or the Virtue of his Medicine?*

*The following Tract was intended to supply such a Defect. The Help it afforded the Writer, who had chiefly a View to his own Case, may, by GOD's Blessing, be extended also to the Reader. And if Charity (as I trust it was) was the Chief Motive for communicating it to Others, the same Zeal encourages also to hope, that it will not lose its Effect. Let the good Intention atone for the seeming Vanity of setting up for a Teacher; the Author having too much Cause, with St. Bernard, to profess, "What I have written, is not  
" so much what I do my-self, as what I  
" should do, what I grieve I do not, what  
" I endeavour to do, and would to GOD  
" I could prevail on Others to do likewise.*

*It*

*It is indeed calculated for LENT; but to such as have not yet set about the great Work of Repentance, no Time is amiss to begin, no Season of the Year improper. — The Day thou lightest on this little Book, commence thy LENT Then; think Then is the APPOINTED TIME; even Then, while it is called to Day, and verily thou shalt find it an Accepted Time, A DAY OF SALVATION.*

*Be but Persuaded, that the Only Path to LIFE is thro' the Straight Gate and Narrow Way; that Many seek, but Few there be, who find it. — Think of these awful Words of Christ; Ponder them in thy Heart; Think of those FEW, who, and where, they are, until thy Heart tremble within Thee. — Ruminatē also on what is hinted in this little Book concerning the Spiritual Life. For by this thou shalt know, whether thou be in a State of Salvation or not; If thou Tremble at GOD's Word, That is a sure Symptom of the Spiritual Life: And if thou have the Spiritual Life, thou certainly wilt Feel the Smart of Sin, and Repent. — Repentance is the Spiritual Feeling, and Feeling a certain Sign of Life. — Re-*

*pent is the first Word of the Gospel; the first Step in the Way to Heaven; and to shew Thee HOW TO REPENT; Or rather, to stimulate Those, who are more Skill'd herein, to Teach a Better Way, is the Design of this Book.*

*But a small Number of the First Impression having been Printed, and those only intended to be Given away, it is thought proper, in this Second Edition, which comes abroad in a more Publick Manner, 1. To give some further Account of the Use and Design of this little Treatise; and 2. To obviate an Objection or Two.*

*By the Title it may appear, that the Book is Design'd Principally for the Use of Penitents: It is not a Call to Repentance, but a Help for those, whose Consciences are already awaken'd to a Sense of that Duty; whose Hearts are alarm'd with the Terrors of God, and feel some Compunction, some Motions of Contrition and Sorrow for their Sins. These are the Only Persons, for whom this Help is intended, or to whom indeed it is likely to be of any Use. And where it happens to fall into the Hands of such, the Method*  
recom-



*recommended for making the Right Use of it, is this ; ——— First, to read the Book cursorily thro' ; then, if it be judg'd likely to answer its Design, let the Penitent apply himself with Diligence to a serious Perusal of the Fourth Part ; Examine himself carefully by that Catalogue of Deadly Sins, and observe all their numerous Branches, Symptoms and Effects ; which are therefore drawn out into so many Particulars, that the humble Penitent may not only see how vast a Multitude, how amazing a Variety the Body of Sin consists of, and tremble at the Sight of so great an Army, with which he is to engage ; but more especially may search out his own Spirits, and examine every Corner, every Fibre of his Heart ; How far all, or any of these Deadly Weeds have taken any Root there ; how deep and how far they have spread, what their Growth, what the Fruits they have produc'd ; that is, what Kinds of Vice, he is most Addicted to, what Degrees, or what Habits he hath Contracted. ———*

*Whosoever hath liv'd in a long Course of Sin, will possibly find (tho' this may seem a strange Assertion to the Carnal and Indifferent) there are but very few Sins in all that Black List, from which he is wholly Clear, in Deed or in Thought. If One  
unhappy*

*unhappy Man had a (a) Legion of Devils at once ; yea, if David himself confesses, (b) that his Sins were more in Number than the Hairs of his Head, so that his Heart failed him, what must the Sinner think of his Case, who has been a Veteran in the Service of Vice, or even a Careless Liver, and Undisciplin'd Christian? ——— Let not the Penitent therefore too lightly pass over any One of the several Vices, without a strict Enquiry, whether Guilty, or No.*

*This Examination requires both Time and Attention, and must not be done cursorily and in Haste. If, during the Season of Lent, Particular Days be set apart for this solemn Tryal of Our-selves, with respect to the Seven Deadly Sins, as is propos'd in the Fifth Part, it will through Grace have a very Beneficial Effect ; especially if the Penitent set himself every Day to guard expressly against the particular Vices he then professedly resolves to Repent of and Renounce, and to practise the Contrary Virtues ; at Night recollecting the Passages of the Day, and carefully noting the Success of his Endeavours, what*

(a) Mark v.

(b) Psal. xl.

Ground he has gained, and wherein he has failed. To do this in Writing will be the best Way on many Accounts, especially as it will assist the Memory in every subsequent Examination, and both shew, and further the Progress design'd in this holy Warfare.

As to Objections, many doubtless may be made against the Writer, the Composition, and the Subject. ——— The Performance, whatever Apology it stands in need of, must answer for it-self. — But where it happens to fall into the Hands of any Person, for whom it was design'd, it will be sure to find no Critick there: The Humble Penitent will rather spend his Censure on Himself, than the Writer. ——— Howbeit, where any Competent Judge shall observe any material Error or Defect in the Composition or Design, he is desired in the Spirit of Charity to Rectify the Mistake, and communicate his Thoughts to the Publisher hereof.

The Writer cannot so easily get over the Objection, which occurs to himself against a Layman's intruding into a Province, which more properly belongs to another Profession. He trembles at the Apprehension, which the Fate  
of



*of the (a) Bethshemites prying into the Ark of God ; and of (b) Uzzah's presuming to offer his Help, when it seem'd to Totter; hath often suggested to him, to wit, that no Man, which is not of the Sacred Tribe, should dare to usurp their Province, and meddle with Sacred Things.—— But when we see so many Profane and Unconsecrated Hands lifted up against the Divine Authority of the Priesthood, and Sacrilegiously invading the most holy Offices of our Religion; when we hear the most awful Mysteries of our Faith publickly Blasphemed, and exposed to the Contempt and Ridicule of the Rabble; the Church and her Sacred Powers exploded and vilified, and even her Divine Head, and our ever Blessed Redeemer so virulently and outrageously assaulted by so many Lay Infidels, and (with Sorrow must we add) even by Apostate Priests; the Common Danger seems to call aloud for all Hands aloft, Passengers as well as Mariners, to contribute their united Help in saving our Vessel in so great a Storm; especially where the Mutiny of some, and the desperate Attempts of others to sink the Ship, make the Danger as Apparent, as it is Imminent and Common. —— And our*

(a) 1 Sam. vi.

(b) 2 Sam. vi.



*most Excellent Diocesan, by mentioning with Honour the Example of some Lay-Writers in Defence of Christianity (see the Preface to Mr. Addison's Evidences for the Christian Religion) hath, as it were, summon'd all, as well People, as Priests, in this Critical Juncture, this extream Article of Danger, to join with him in his Zeal and Pious Endeavours to Stem the Torrent, and prevent the general Ruin.*

*As to the Fasting, which this little Essay Recommends, a serious View of our present most Perillous State, should, methinks, not only Silence every Objection against it, but convince us of the Necessity rather of imitating the Penitent Ninevites, in a like Case of Guilt and Danger, than suffer us to Dispute or Decline the Use of it, especially when enjoined by the Authority of Laws both Human and Divine. But to those Readers, who may possibly think too great a Stress is laid upon the Article of Fasting, the Author prays leave to declare, that he never intended to place this Exercise on the same Level of Duty and Necessity with the Fundamentals of the Christian Religion, and hath taken all the Care he could to guard against any such Opinion.— This, he hopes, will appear very evident to the attentive Reader ;*

*der; but where any Expression may seem to lean otherwise, the Reader's Candour is here intreated to interpret it according to this Declaration, and the known Distinctions of things Essential, and necessary in Themselves; and things Indifferent, and only necessary as Means to some good End.*

*There are three Kinds of Persons, who may be apt to raise Objections against Fasting it-self; The Wilful Impenitent, the Lukewarm Indifferent, and the Devotionist, who places Religion more in the Exercises of the Church and the Closet, than in Mortifications and Self-denial.*

*I. As to the First sort, this Book is not design'd for them; the Author must expect Opposition from that Quarter; being too sensible that such Doctrine will not suit the Taste of these Evil Times; this not only Laodicean, but Profane and Reprobate Age. To cast Pearls before such, as Despise them, or know not their Value, will rather provoke them to trample them under foot, and turn again and rent you, than invite them to accept a Benefit which they do not esteem, tho' from the kindest Hand. — Alas! such Spirits are too much immersed in Sense, too much weighed down  
by*

*by Loads of Intemperance, to have any Notion of the refined and more exalted Delights of Piety, the noble and sublime Enjoyments of the Spiritual and Divine Life; much less can they be reconciled to the Ways and Means that lead thereto, which we readily own are somewhat rough and unpleasant. They are as great Strangers to the Mortifications, as they are to the Purity of the Primitive Age. But then the one is plainly the Cause of the other: For how should any be Followers of Christ, and be Conformed to the Image of a Suffering Redeemer, who shun and abhor the very Characteristick and distinguishing Badge of Christianity, the CROSS and Self-denial? Except a Man take up his Cross and follow me, he cannot be my Disciple, saith Christ; and the Event proves the Truth of his Saying. For what is the Cause of that more than Scepticism, even the desperate and professed Infidelity of too many amongst us, but the relaxing First, and by Degrees quite throwing off, all the Restraints of Christian Discipline? — — — There is nothing alienates more from the Life of God, than Habits of Intemperance and Effeminacy. Carnal (a) Capernaïtes*

(a) John vi.



*will no more after Christ: his Sayings, if not accompanied with the Loaves, are hard Sayings, who can bear them? Words, that are only Spirit and Life, they have no Relish for. And the next Step to the Forfaking Christ, is to Deny, Blaspheme and Crucify him. — Even the few Disciples, who constantly attended on their Lord, were Offended with these Things; nevertheless they did not Leave him, as the others did. These therefore found both Mercy and Truth. — For such willing, tho' mistaken Christians, this Treatise is Calculated and Design'd: And these are,*

*2. The second Kind of Objectors against Fasting: Through too great Indulgence to Themselves they are yet averse to all the Exercises of Religion, which offer any Violence to their Humours or Appetites. — But if by a holy Introversion they cast their Eye in upon themselves, try and examine the State of their Minds, and search to the Bottom of their Heart, they will soon discover the Ground of the Objection, they make to Mortification, to be in Themselves, and so need no other Argument to convince them of the Necessity of it. Without this Self-Conviction, all that can possibly be said, will not avail. Such Persons should  
first*



*first read (a) Books that professedly exhort to Repentance, before they take this Treatise in hand; at least before they give themselves Leave to Condemn the Means, that are here or elsewhere propos'd, as necessary Helps thereto. — And O! that all the (b) Priests of God, the Ministers of the Altar, would gird themselves to this most necessary Work, and at This Time blow the Trumpet in Sion, and sound an Alarm in the Holy Mountain; that in all their Sermons, all their Discourses, Conversations and Writings, they would set themselves as one Man, to stir up this sinful Nation to a thorough Repentance and Reformation of Life, that so Iniquity may not be our Ruin; at least that this might be the chief Topick of their Discourses during the Season of Lent, and all Penitential Seasons. — As for me, Fungor vice Cotis, &c. gladly would I give others an Edge, tho' I have none my-self. — I am no more than a poor Bajulus, a Carrier of Stone, and Hewer of Wood for the House of our God; 'tis the Priest only must sound the Silver Trumpet, and preach Repentance to the People. — Were the Nature, the Degrees, the Mor-*

(a) See St. Chrysostom on Compunction trans. by M. Veneer, St. Ephraim Syrus, on Repentance, just publish'd in English.

(b) Joel i.

tal Effects of Sin made more the Subject of our Pulpits, I cannot but think it would not only rouse us out of this dead Sleep, this general Lethargy, but contribute more than any thing else to silence the Shocking Controversies so much on foot concerning the Articles of our Faith. Alas! it is in vain to dispute in Defense of our Creed, when our Morals are so corrupt. Till Repentance has made Way, Faith is not only unprofitable, but impossible. Or were it possible we could have it without a sincere Repentance, what would it avail, but to encrease our Condemnation?—The Stones must first be gathered out, the Weeds, the Thorns removed, before the Seed should be sown, or can ever come to Perfection. To point out those Thorns and Weeds, which have over-run the Vineyard, is one Design of the ensuing Treatise; and Blessings on the Head and Hands of those, who shall Labour to root them out.

3. If any Devout Persons raise Objections against Fasting, they will do well to consider, that it is no uncommon Thing for Men of a warm Imagination, and a Complexional Bent of the Mind to the Exercises of Devotion, to mistake their Case so far, as to judge too favourably of their  
Attain-

*Attainments in Piety ; and by Degrees to look on the Restraints of Penitential Exercises as less necessary for Proficients of their Rank and Standing, in the School of Christ, as if such Things were fit only for Novices and Beginners in Religion. Not only the Sect of Quietists in France, and Puritans here, afford us Examples of this Case ; but too many of our own Church have thus been led away, by too high-Presumptions of Perfection, to dismiss the severer Duties of Christianity, as Works of Supererogation, Unnecessary and Unrequir'd. But this is a most fatal Error, which the following Discourse endeavours to prevent, or cure ; no Man having greater Need to keep strictly to the Discipline of Mortification, than he, that seems to have made the most considerable Advances in Piety and Devotion. — Of all the Kinds of Pride, none is so dangerous as the Spiritual ; and nothing can secure us from this, but the keeping close to the Cross, and taking it up Daily by repeated Acts of Humiliation and Self-Denial. The only Safe State of a Christian is that of Mortification: When we are Weak, then, and then only, are we Strong. Faith may exalt us to Heaven ; but Humility alone can prevent our Fall. These Two are the right Poize of the Spi-*

a 2

ritual

*ritual Life, the One to preserve from Despair, the Other from Presumption. Christ in Heaven is sitting on the Throne of his Glory; but in this our miserable World, he is no where to be found so Certainly as on the C R O S S.— (a) By Night (said the Spouse) on my Bed (that is, in Rest and Ease) I sought him, whom my Soul loveth; I sought him, but I found him not. Why then should We expect to find him There? ——— The Case is so affectingly describ'd by a Modern Divine Poet, that I cannot but entreat all whom it may concern, to listen to his Pious Muse;*

Ah! Malè te placido quæfivi, Sponse, Cubili,  
Qui Crucis in Lecto repperiendus eras, &c.

*Alas! my Love, I sought Thee in my Bed,  
Who on the Cross had'st laid thy weary Head:  
Peace was my Bed, while the curst Cross was Thine,  
I should have sought Thee by That fatal Sign.  
Much Time I lost in seeking thee around;  
But sought thee where Thou wert not to be found.*

*To such mistaken Seekers, I would also  
with all Humility recommend what Mr.  
Reading saith of their Case in his Life of  
Christ, Part I. Ch. 5. And more especially*

(a) Cant. iii. 1.



*a most excellent Book lately Published, called the Self-Deceiver discover'd to Himself, not doubting but where any truly Devout Christian shall discover the Danger here pointed at, of Straying too far from our Standard the Cross of Christ, he will forthwith return as a Faithful Soldier to his Colours and proper Station. Here alone is Safety, here alone is Victory to be found.—*  
*IN HOC SIGNO VINCES.—* Whoever is minded to be further satisfied of the Institution and perpetual Obligation of Fasting in the Christian Church, let him have recourse to what the Learned Bishop Gunning hath Written on this Subject, in his Book called the Paschal, or Lent-Fast. In his very Title he styles it Apostolical and Perpetual; and throughout the whole Treatise proves the Church to have observed the Lent-Fast ever since the Times of the Apostles; that they delivered it to the Faithful, and observed it themselves, p. 24, 26. and Concludes, that by the Consent of the Generality of the Fathers, who succeeded them for the first seven Ages, it was perpetuated in the Church by Tradition Apostolical p. 131. The Book being very scarce, I should be tempted to give an Abstract of it, but that it would swell this Preface too much.— But I cannot forbear  
trans-

*transcribing a Passage from the profound Dr. Jackson, with which I shall conclude, as it will throw some Light on the ensuing Design, and contains a very useful and seasonable Instruction.*

“ *Ut Deum Cognoscas (saith an antient and pious Father) Teipsum prius Cognosce. We must learn to know our selves before we can attain unto the true or perfect Knowledge of GOD; whether as he is our Creator, our Redeemer, or our Sanctifier.*

“ *And this true Knowledge of Our-selves hath a double Aspect, the one unto the State from which, the other to the State into which, we are fallen.*

“ *The chief, if not the only Reason, why the Godhead, or Eternal Sonship of Christ Jesus is in this last Age Questioned, why his Meritorious Satisfaction for the Sins of the World is by some flatly denied, is, because the Parties this way peccant, or such as can without Disgust read or bear their Discourses, do not know themselves, either in the Individual, as they are Mortal Men, and tainted with many actual Sins; or in the General, as they are the*  
“ *Sons*

“ Sons of Adam. *They understand not the*  
 “ *Prerogatives, that Man had in his first*  
 “ *Creation above the other Creatures, nor*  
 “ *yet trouble their Thoughts, how that,*  
 “ *which we and they call Sin, found first*  
 “ *Entrance into the World; how it hath*  
 “ *been propagated throughout all Mankind;*  
 “ *or what be the special Properties, the*  
 “ *true Effects or Power of it.*— Now  
 “ *without the Knowledge, or serious Con-*  
 “ *sideration of all these Points, it is impos-*  
 “ *sible for us, for any Man, to take a true,*  
 “ *much less a full and competent Estimate*  
 “ *of Christ’s Sufferings upon the Cross, or*  
 “ *of the Efficacy of his Resurrection from*  
 “ *the Dead; of the Fruits of the Spirit,*  
 “ *which he promised to all his Followers*  
 “ *upon his Ascension into Heaven, and sit-*  
 “ *ting on the Right Hand of God the Fa-*  
 “ *ther.*





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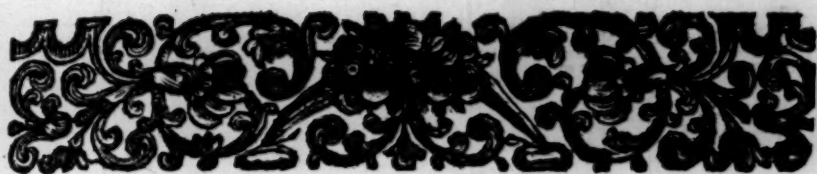
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THE





THE  
RIGHT USE  
OF  
LENT.

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PART I.

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A Preparatory MEDITATION.

ASH - WEDNESDAY.



THE solemn Time of *Lent* being now begun, the Church calls upon us to the actual Exercise of Repentance and Mortification, which, by her Proper Lessons and Offices for the three preceding *Sundays*, she has been preparing us for.

In the Primitive Times it was a Custom at the Beginning of *Lent*, that such Persons, as stood convicted of notorious Sin, should be put to

B

open

## 2      *The Right Use of* LENT.

open Penance, and not receiv'd again to the Peace of the Church till after a long and severe Humiliation, proportion'd to the Nature and Degree of their Crime.

But that Godly Discipline is become Obsolete and Impracticable in this Church of Ours, thro' the unhappy Effects of Schism in some, who infringe her Peace, and the more unhappy Indifference and Lukewarmness of others, who desert her Interest. So that all she has now left in her Power is only to (a) *Wish*, that the said wholesome Discipline may be restor'd again; and in the mean time to lay before us the general Sentences of God's CURSING against "Impenitent Sinners, "gathered out of several Places of Holy Scripture, and requiring all her Members to answer "to every Sentence, *Amen*, to the Intent that "being admonish'd of the great Indignation of "God against Sinners, they may the rather be "mov'd to earnest and true Repentance, and "walk more warily in these dangerous Days, "fleeing from such Vices, for which they affirm "with their own Mouths the Curse of God to "be due.

Forasmuch then as this our National Church, altho' in her Doctrine and Faith most Orthodox and conformable to the Primitive, yet, in this respect of Discipline is stripp'd of her Authority,

(a) *Vide* Commination Service.

and

## *The Right Use of* LENT. 3

and in a manner wholly disarm'd of that Power of inflicting Penance on any offending Member, which her Spiritual Governors once enjoy'd, and still (a) " have a Right to, because it is founded " upon the exprefs Laws of Christ and his Apo- " stles, sufficiently explain'd to us by the Pra- " ctice of the Primitive and Apostolical Church, " very useful to recover those that have err'd " from the Truth and Piety, and absolutely ne- " cessary to preserve Religion in its greatest " Purity:" Until this blessed Time shall come (which good Men wish for, and bad Men fear) it the rather behoves all the dutiful Children of this our afflicted Mother, all that are Truly penitent, all that Unfeignedly believe the Gospel of Christ, and seek to engage his Favour, or would avoid the Curses this Day denounc'd against all impenitent Offenders, to put that pious *Wish* of the Church in Practice, as far as in them lies, by calling *Themselves* to a strict and impartial Account; to JUDGE, TRY and CONDEMN *Themselves*, and Voluntarily inflict such Censures on their Own evil Actions, as may in some measure supply the Want of that Ecclesiastical Discipline which the Church and her Governors are depriv'd of: at least, by such a spontaneous chastising of our selves, prove to the World, to God, and to our own Consciences, that we are

(a) Nelson.

B 2

truly

#### 4     *The Right Use of* LENT.

truly and sincerely Penitent of our Sins; so that the prudent and proper Severities we use, may both testify our Hatred and Abhorrence of them, and effectually serve to the subduing their Power, and curing their Disorders.

For *Sin* is not only a Transgression of God's Law, which subjects us to the Penalty of it; not only a bare contracting of Guilt, which makes us obnoxious to Divine Justice; but is of itself, and in its very Nature, destructive of the Health and Happiness of the Soul; 'tis a Distemper *in it Self* Incurable and Mortal: Nothing less than *Almighty* Power and *Infinite* Mercy can prevent its deadly Effects, and heal its Wounds: Nothing but a true Faith in that Mercy, with a sincere Concurrence of our own Endeavours, can apply the Cure, and make it effectual. In a Word, Christ is the Physician and the Cure, which alone can save us from our Sins; Repentance is the Means and Method of administering the Remedy; and this the Time of applying it: *This is the Accepted Time, This is the Day of Salvation.*

That we may therefore do this great Work the more efficaciously, it seems necessary, *First*, To meditate a while on the State and Condition of Man, which will shew the Reason why such an Exercise of Mortification is needful and Expedient for us. *Secondly*, To consider the Duty  
and



## *The Right Use of* LENT. 5

and Obligation of *Fasting*. *Thirdly*, To examine and enquire, as strictly as we can, into our own particular Case; and then, *Fourthly*, To lay down some Rules for the regulating of our Conduct in such a manner, as may in some measure answer the great End and Design of this Penitential Season.

As to the State and Condition of Man, alas! how different is it at present, from what it Originally was, when our First Parent came out of the Hand of his Maker! Man was created Perfect: As he was the Last, so he was the most Excellent of all the Works of God; both the Epitome and Master-piece of the whole Creation; not only a little World in himself, a Compendium of all its Beauties, but even made in the very Image, and after the Likeness of GOD.

And as *Life* is the most Perfect of all God's Gifts, and the Perfection of every Creature consists in those Kinds and Degrees of *Life*, which God is pleas'd to dispense and communicate to it; we may hence make an Estimate of the great Excellence of Man, if we consider the Nature and Degrees of those Lives, wherewith he was at first endow'd.

Now there are four Kinds of Life, the *Vegetable*, the *Animal*, the *Rational* and *Divine*; and all these were given to Man.

## 6     *The Right Use of* LENT.

The *Vegetable* is proper to Plants, and the Things which grow out of the Earth; this may be call'd *Still Life*, being without Sense or Action.

The *Animal* Life is a Degree higher, proper to Beasts, &c. which hence are call'd by the general Name of ANIMALS: This kind of Life is call'd also the *Sensitive* having Sense as well as Vegetation, but is destitute of Reason.

The *Rational* is peculiar to Men and Angels; the Subject capable of Reason being only *Soul* or Spirit; but in Men it is accompanied with the two preceding Lives, of Vegetation and Sense; and Capable of, but not Necessarily united with, the Divine.

For the *Divine* Life is the Life of God, and therefore not Natural or Essential to the Soul of Man, but was a special Grace superadded to his other Lives, and That, whereby he especially resembled, and was vitally united to God. This Life is the peculiar Gift of the Holy Spirit, and therefore also call'd the *Spiritual* Life. For so we are taught, that after God had form'd Man of the Dust of the Ground, (a) *He breath'd into his Nostrils the Breath of Life, and Man became a LIVING Soul.*

This we may observe is the same Action with that whereby the same God, our Saviour Jesus Christ, did afterwards convey his Holy Spirit to

(a) Gen. ii. 7.

## *The Right Use of* LENT. 7

his Disciples. (a) *He BREATHED on them, and unto them, Receive ye the Holy Ghost.* For whereas our Lord came on purpose to Restore fall'n Man, and to new make, and raise him again to that Life he had lost by Sin, (for which Cause He is call'd the *Resurrection* and the *Life*) we may observe he employ'd the very same Means to effect this Second Creation, as he had us'd to compleat the First; in both, making Him a *Living* Soul, by conferring on Him his Holy Spirit, to be a Principle of a new and more excellent *Life*; in Virtue whereof the Human Nature was advanc'd to partake of the Divine, and Man that was made a little lower than the Angels, according to the Rank which he held in the Order of Created Beings, was exalted to be like unto GOD.

This was the glorious Privilege and happy Condition of Man *Before* the Fall; not only Perfect in every kind and degree of *Natural Life*, but all these Natural Lives crown'd with one that was *Supernatural*, to wit, the Spiritual and Divine. As Man, he was a most excellent and admirable Creature; for every Perfection, that was distributed severally to other Creatures, did meet and center in him; but by this last and additional Gift he was made something more than Man: For in this especially consisted that glorious Image,

(a) John xx. 22.

### 8 *The Right Use of* LENT.

wherein he resembled God; that Beatifick and Vital Union, which constituted his Happiness and his Life. So that this Divine Principle might most properly be call'd, *THE Life* of Man, being indeed the Life of all his Other Lives: For which Reason the Scripture calls it (*κατ' ἐξοχήν*, by way of Eminence) sometimes *Life*, sometimes *Eternal*, and *Everlasting Life*.

And as this Life was an Act of Grace and mere Favour, not Essential to the Nature of Man, but purely a Free Gift; not Absolutely given, as the other Lives were; but only upon Condition of Fidelity and Obedience to the Almighty Giver of it, we may further observe that all the other Lives of Man were, on the same Condition of Obedience, elevated above their proper Nature, Spiritualiz'd and made capable of Eternal Duration: So as to become entitl'd to all the glorious Fruits and Effects of Immortality; namely, a perpetual State of Health and Vigour both in Body and Mind, and an Eternal Fruition of God and perfect Happiness: And the Loss and Forfeiture of these inestimable Benefits was made the Penalty of his Sin and Disobedience, in those few, but fearful and comprehensive Words, *Thou shalt Dye*.

What the particular Proof of his Obedience was, we are told in *Gen. ii. 16, 17*. " And the  
" Lord God commanded the Man, saying, Of  
" every Tree of the Garden thou mayest freely  
eat:



## *The Right Use of* LENT. 9

“ eat: But of the Tree of Knowledge of Good  
“ and Evil, thou shalt not eat of it; for in the  
“ Day that thou eatest thereof, Thou shalt surely  
“ Dye.

Such was the Tenure, by which Man held those great Benefits, which God had conferr'd upon him; and particularly the glorious Privilege of the Divine Life; such the Penalty of Disobedience. — Justice requir'd that a Dependent, Rational Creature should have some Law prescrib'd, some Conditions propos'd, and some Tryal made of his Loyalty and Obedience; and could any be devis'd more Reasonable, or more Easy, than this Command, of abstaining from One Only Fruit, and that in the midst of such Affluence and Plenty, such Variety and Choice?

These Advantages, these Terms and this Sanction was the Substance of the First Covenant, which God made with Mankind; whereby Man, on his Part, was oblig'd to perform a Constant and Unsinning Obedience to his Creator, without the least Failure or Defect: On God's Part Perfect Happiness and Immortality was stipulated, on Condition of such a Perfect Obedience; and the Penalty of Disobedience was Death.

This First Covenant is also call'd the *Covenant of Works*, as it requir'd an Uniform and Impeccable Performance of the Divine Law, under the pain of Death; according to that Sentence  
of

## 10 *The Right Use of* LENT.

of the Law, (a) *Cursed be he that confirmeth not all the Words of this Law, to Do them*; or as St. Paul cites it, (b) *Cursed be he that Continueth not in all the Things which are written in the Law to Do them*.

For the Law, which was afterwards deliver'd to the *Jews*, was but a Specimen of this First Covenant, which God made in *Adam* with all Mankind, and is therefore by the *Apostle* call'd the *Law of Works*.

And as to the Penalty, here call'd a *Curse*, and elsewhere *Death* [*Thou shalt Dye*] it certainly means these two Things; *First*, Not only that Man should, on his Transgression, become Mortal, that is, forfeit the Blessing then entail'd on him of a glorious Immortality, and become subject to the Power of Death, as That is a Separation of the Soul and Body; resolving the Body into its Original Dust (*for Dust thou art, and unto Dust thou shalt return*) and consigning the Soul to the only Death it is capable of, an eternal Banishment from the Presence of God: But, *Secondly*, That He should suffer an *Immediate Death*, in the Separation of the Soul from God, and Instantly be punish'd with the Loss of the Spiritual Life, that Chief and Supreme Life of Man, *In the DAY thou eatest thereof, thou shalt dye*. That Part of the Sentence, which respected

(a) Deut. xxvi. 27.

(b) Gal. iii. 10.

## *The Right Use of* LENT. II

the Body, did not take place, we know, till after a Course of many Years: many *Hundred* Years, in the early Ages of the World, God mercifully Respiting the Execution, and Reprieving the Criminal, to give him Time and Opportunity of Repentance; but the Penalty which concern'd the Soul, the Intellectual and Immaterial Part of Man, was inflicted on the *very Day* he violated the Divine Command, pursuant to the Sentence, and according to the very Letter of the Law.

The Manner and Occasion of Man's Transgression and Fall, has lately been related to us in the first Morning Lesson for *Sexagesima Sunday*; the Church then proposing to our Meditation the Original, the Nature, and the Deceitfulness of Sin; and as she has since set before us the fatal Consequences of that Fall, it seems necessary on this Occasion to pursue the Thought of its pernicious Effects, and exaggerate the extream Malignity of Sin.

By Disobedience, which we most properly and Emphatically call the *Fall of Man*, he fell from all the high Privileges of his Creation, which we have been recounting, into the very Reverse, SIN, DEATH, and MISERY. For Sin having slain and destroy'd at the first Blow his Principal Life, brought all the rest under its Power, and thereby introduc'd Death, *Spiritual, Temporal, and Eternal*; subjecting all the remaining Powers

## 12 *The Right Use of* LENT.

ers and Faculties of the Soul and Body, to Ruin and Destruction; the *Rational* Life being condemn'd to Ignorance and Error: the *Animal* or Sensitive, to Death and Diffolution; his *Vegetable* Part, to Dust and Corruption. And these were but the Beginnings of Sorrow, and the First Fruits of Sin; the cursed Issue was soon propagated to an immense Growth, not only keeping pace with, but even outgoing the Blessing of *Encrease and Multiply*: So that the whole World became an *Aceldama*, a Theatre of Misery and Mischief: The whole Earth was fill'd with Violence. Where-ever Man set his Foot, there Sin has left Marks of its baneful Effects.— For, what are all the Wars and Desolations, what all the Scenes of Barbarity and Cruelty, Oppression and Injustice, that have ever been acted, but the genuine Issue and natural Consequences of Sin? What the Pestilences and Earthquakes, Dearth and Famines, Storms and Tempests, but the Scourges of Divine Vengeance for the Wickedness of them that dwell upon the Earth? To enumerate or describe all the dreadful Effects of Sin, or sufficiently to exaggerate the Evils it has wrought in the World, would require the particular History of every Individual Person that ever liv'd (*for they are all gone out of the way, they are altogether become abominable, there is None that doth good, no not One;*) therefore must be impossible for any fully to represent,



## *The Right Use of* LENT. 13

present, but for him, who is to be the Judge of all Mankind ; who made, and who knows what is in, Man.

To omit then the Murder of *Abel* (Fratricide being Sin's first Essay in Mischief, and the Prelude to all the Tragedies since acted in the World) to omit the Deluge, which swept away the whole Race of the Ungodly ; the Overthrow of *Sodom* and *Gomorrhah*, the Plagues of *Egypt*, the severe Judgments which spared not God's own People, but punished their Murmurings, their Backslidings, their Idolatries, their Hypocrisy, till at last he cast them out of his Sight, and scatter'd them among the Nations. — To pass by these, and every other Evil, which Sin has produc'd, either in publick or private, Kingdoms or Families, from the Miseries and Devastations of the Sword, to the Labour and Pain, the Poverty and Disgrace, the Crosses and Afflictions, Sickness of Body, or Grief of Mind, which we feel ourselves, or see in others ; it is of more Use to reflect on the Malignity of Sin with respect to the *Soul*, and the horrible Consequences to which it exposes it in another World. — How disorder'd is it now become in all its Faculties ! how disabled in its Operations ! so that all the Foundations of this Inner World are quite out of Course. For, alas ! not only the glorious Image of God is obliterated and defac'd, but in a great part of Mankind  
the

## 14      *The Right Use of* LENT.

the very Image of *Satan*, in others that of *Brutes*, has taken place of the Divine Similitude, wherein they were first made. In general, *Guilt in the Conscience*, — *Blindness in the Understanding*, — and *Perverseness in the Will*, is the Universal Character of every Son of *Adam*, by which threefold Disorder, we are all subjected, 1. To the Wrath of God. 2. To Ignorance and Folly. 3. To an open Enmity and declar'd Rebellion against the Majesty of Heaven: Insomuch, that instead of being dispos'd to seek Peace with our Maker, and expiate our Guilt by Repentance; the Affections, which should lead us to it, are quite alienated from Him; our very Inclinations are averse to all Terms of Reconciliation; the Imaginations of our Heart are only evil, and that continually; so that not only blindly, but wilfully, we walk on in the broad Way that leadeth to Destruction; we prefer Death to Life, Hell to Heaven: yea, as if we were fond of Ruin, we commit Sin with Greediness, take Delight in our Misery, and court our own Destruction; pursuing with Pleasure, yea, with Industry and Pains, all that feeds and inflames the mortal Diseases of our Soul, and abhorring every thing, and every Hand, that threatens it with a Cure; as if Salvation were to be our Bane and Torment, and we had a full and certain Assurance that our SUMMUM BONUM, the chief End and Felicity of  
Man,

## *The Right Use of* LENT. 15

Man, consisted in a State of exquisite Misery, and eternal Perdition.

That this Representation is not a mere Satire upon Human Nature, but a true State of our extream Depravity, and the desperate Effects of Sin; appears, not only from that horrible, yet too common, Practice of many amongst us, who almost in every Breath call to God aloud for Damnation upon their Souls; but also from that universal Neglect of Them, which we may observe amongst all Ranks and Degrees of the less profligate Part of Mankind: Even the Children of Light acting a very foolish and unwise Part in this their chief Concern of the Soul, and slighting their truest Interest, for the present Gratifications, and empty Enjoyments of a vain and wicked World: very few chusing (as *Moses* did) rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season; very few having such due Respect to the Recompence of Reward, as to esteem the Reproach of Christ greater Riches than the Treasures of *Egypt*.

Thus have I endeavour'd to take a Survey of the Original and Present State of Man, which takes in Two very distant Extreams; the greatest Height of Happiness, and the lowest Abyss of Misery. (a) *How art thou fallen from Heaven,*

(a) *Isai. xiv. 12, 15.*

## 16      *The Right Use of* LENT.

O Lucifer, *Son of the Morning!* How art thou brought down to Hell, to the Sides of the Pit! And who shall deliver thee, O Man, from this (a) *Body of Sin and Death*? What Help, what Remedy is there to be found? None certainly within the Verge of *Nature*, or among Created Beings; it being as impossible for any Created Power to Restore *Life*, especially the *Divine Life*, as it was at first to give it. Much less could Man raise Himself from Death, who had not been able to Preserve Life, when he had it. This Power belong'd only to God.—He alone, who is the Author and Giver of Life, was able to Restore it: He alone, who is the Resurrection and the Life, was capable of Rescuing him from so great a Death; and this hath been done by the Son of God, our Blessed Saviour Jesus Christ. He, by assuming our Human into his Divine Nature, has again fasten'd the Link of Life; again establish'd the Union between God and Man. He, by his own Death, has overcome him, that had the Power of Death; by his Resurrection from the Dead, has regain'd to our Bodies that Immortality, we had forfeited; and by the Gift of the Holy Spirit, has restor'd our Souls to that chief and sovereign Life they had lost, the *Spiritual* and *Divine*. So that our whole Nature, both Bodies and Souls,

(a) Rom. vii.

being



## *The Right Use of LENT.* 17

being reinstated in that Original Condition of Life and Immortality, wherein the Divine Favour had first placed them, it is most true what the Apostle affirms; that (a) *as in Adam all Died, so all in Christ are made Alive*. This is what the Scripture elsewhere calls, the *Promised Redemption, the earnest Expectation of the Creature; the glorious Liberty of the Children of God; the Restoring again the Kingdom to Israel; the Restitution of all Things; the New Heavens and New Earth*.

But then this Revival of Life, or *New Creation* (*Καὶνὴ κτίσις*) as the Apostle (b) calls it, is maintain'd and conserv'd, as the First was, upon certain Terms; and our Tenure is still *Conditional*: Not indeed, of a Perfect and Unfinishing Obedience, as the First Grant of Life and Immortality was, but of a Sincere Compliance with the Terms, as far as our now frail and imperfect Nature will admit; the Grace of God concurring also with our honest and sincere Endeavours.

This Revival is also called in Scripture the (c) *First Resurrection*,—and *blessed and holy is he that hath Part in the First Resurrection, on such the second Death hath no Power*. 'Tis likewise call'd by our Lord himself, the *Regeneration*, or

(a) 1 Cor. xv. 22. (b) Gal. vi. 15. (c) Rev. xx. 5, 6.

## 18 *The Right Use of* LENT.

New Birth, without which no Man can (a) *enter into, or even see the Kingdom of God.*

And now Man being *Quicken'd again*, and raised to Life, and made capable of performing acceptably all Acts fuitable to this New Life; his Use or Neglect of this Power so graciously Restor'd to him, is what he is now to stand or fall by. And the Acts fuitable hereto, must necessarily be *Spiritual*, and of a similar Nature with it; such as *Repentance, Faith, Hope, Charity, Devotion, Meditation, &c.* These are the proper and genuine Actions of the *Spiritual Life*; both as they flow from the Operations of the *Holy Spirit*, who is the Source and Spring of it; and as they are Acts of the Mind, and to be perform'd by *Our Spirit*.

The first of these, namely *Repentance*, is the special Work and Exercise for *this Season*; the rest of them, tho' to be acted likewise in every Religious Performance, are at this Time to be employ'd as Auxiliaries, and in Subservience chiefly to Repentance and Mortification.

And as Man is compos'd of Two Parts, a Body and a Soul; so must Repentance likewise be Two-fold, and respect both the Inner and Outward Man: Because both have sinned, and come short of the Righteousness of God. And the great Reason, why Penitents so often mis-

(a) John iii. 3, 5.

## *The Right Use of* LENT. 19

carry, is, because the Whole Man is not engag'd in this Warfare, and each Part of Him United with equal Force and Concern in striving against Sin. For if, on one hand, the Body undergo great Severities and Self-denials, be macerated and dry'd up with Fastings and Mortifications, and the Soul look on these Corporal Performances as a sufficient Expiation and Satisfaction for Sin; or if, on the other hand, the Soul take the whole Work of Repentance on itself, Mourn, Lament, and Complain never so bitterly of the Burden of Sin; Wish and Desire never so passionately for Health; Confess, Resolve, and Pray with the deepest Remorse, Humiliation and Devotion; yet 'tis to be justly fear'd, that all these Efforts, without the Concurrence of the Animal and Sensitive Part of Man, will prove vain and ineffectual. For how can it be suppos'd that a Righteous and most Holy God will accept of a Repentance, which is made but by Halves? How can it be judg'd sincere, or prove effectual, when either the Body or the Soul deserts the Cause and Interest of its Companion, and leaves it to contend *alone* with single and unequal Force against the Superior (because more united) Powers of their common Enemies, the World, the Flesh, and the Devil? What can such Partial Penitents expect, but a shameful Defeat, a certain Downfal?

## 10 *The Right Use of* LENT.

Whoever therefore undertakes the Warfare of Repentance, must not, with the *Papist*, place the main Stress of his Effort on Corporal and External Penances, which They call *Attrition*; nor with the *Schismatick* and Dissenter, throw all the Burden on the Inner Man, and Excuse the whole Body from moving it with so much as one of its Fingers; yea, flighting, or rather abhorring all Mortification and Days of Abstinence, especially this great Penitential Fast of *Lent*, as if the Main of Religion consisted in the mere Reverse to *Popery*, and it were as great a Merit to reject all Acts of Penance, as the *Romanist* places in the bare Exercise of them.

But we of this Church have not so learn'd *Christ*: Every true Disciple of His, every (a) Scribe which is *thoroughly instructed unto the Kingdom of Heaven*, is well appriz'd that there are *lesser*, as well as *weightier* Matters of the Law, which call for his Observance and Obedience; and that, according to our Master's Rule, (b) *these ought to be Done, and the others not left Undone*. That there is a (c) *Time* for all Things, and Religious Actions, as well as Worldly Affairs, are to be manag'd with (d) Prudence and Discretion; that so all things

(a) Mat. xi. 52.

(b) Mat. xxiii. 23.

(c) Eccl. iii.

(d) Eph. v. 15. Mat. x. 16.

may



## *The Right Use of* LENT. 21

may be done (a) *Decently and in Order*. And that, as the Pious Bishop *Hall* said, in respect of Worship, "God is the Lord of my Body" also; and therefore challengeth as well Reverent Gesture, as inward Devotion"; so should every Sinner consider, that he has offended God both in Body and Soul, and consequently is bound to purify himself from all Filthiness both of Flesh and Spirit, if he hope to be accepted of God, if he intend a Repentance to Salvation, not to be repented of.

The Part, which properly belongs to the Soul in the Business of Repentance, and is, (as we before observ'd) to be *Spiritual*, and the *Act* of the Spiritual Life, is, first, a Sense and Conviction of *Sin*, its Nature and intrinsic Turpitude; then a sincere Concern for the Dishonour it offers to God, as well as Danger to our selves. This, if it produce a deep and hearty Contrition, a sincere Confession, and vigorous Resolutions of Amendment, is that (b) *Sacrifice of a troubled Spirit, that broken and contrite Heart, which God will not despise*.

The Part, which the Body is to perform, and take upon itself, is agreeable to its Nature and Constitution, being Acts of the *Animal* and Sensitive Life; such as *Speech, Rest, La-*

(a) 1 Cor. xiv. 40.

(b) Psal. li.

*bour,*

## 22      *The Right Use of* LENT.

*bour, Eating, &c.* in all which the Body must submit to certain Restrictions, by way of Mortification and Self-denial.

For as the true Fast of the Soul consists in abstaining from those Acts of Sin, wherein before it took delight, such as *Pride* and *Vanity*, *Envy* and *Revenge*, *Irregular Love* and *Inordinate Desires*; so the Body ought to concur in abstaining from those Gratifications of Sense, wherein it has at any time trespass'd, and brought a Guilt upon the Soul. It being but just, that the Flesh which hath sinned, should bear the Punishment, and that the Punishment should be answerable to the Crime; so that the *Taste* should be chastis'd with Hunger and Thirst; the *wanton Eye* with Penitential Tears and Spectacles of Misery and Woe: the *Greedy Hand* with Works of Mercy or Restitution; the *Curious Ear* with shutting out all vain and empty Amusements of Conversation, Plays, Musick, &c. and confining itself wholly to Grave and Serious Things. In a Word, that all Acts of Effeminacy, Intemperance or undue Liberties, which the Body may have indulged, should be Corrected, or, as much as may be, Reversed, by the *Contrary Acts of Self-Denial* and *Mortification*.

And as this Restraint on the Bodily Senses, is but a just Chastisement for their past Offences,  
and

## *The Right Use of LENT.* 23

and frequent Irregularities; so is it the only proper Means for reducing them to that *Order*, which God Originally established in our Nature and Composition, wherein the Soul was appointed to Command, and the Body to Obey. Wherefore we are taught that one great End of all Severities imposed on the Body, is to (a) *keep it under, and bring it into Subjection* to the Mind; where the Words in the Original import to (b) *brow-beat*, and *use it like a* (c) *Slave*, that is, according to its proper Condition, as it is, and ought to be, the *Servant* of the Soul. — For whereas it rebelled against the Soul even in Paradise, and was First in the Transgression by presuming to take and taste of the Forbidden Fruit, and still lusts and wars against the Spirit; the Supreme LORD and Author of Nature, who delights also to be called, *The* (d) *God of Order*, requires and commands that our Bodies should again be brought to their Duty, again reduced to that due Subordination to Reason, which he first instituted, as of Subjects to their lawful Prince, and Servants to their Lord. That so, not only the Passions and inferior Appetites, but every Member of the Body, the Hand, the Eye, the Ear, the Mouth, the Tongue, should obediently follow the Di-

(a) 1 Cor. iv. 27.

(b) ὑποπιάζω.

(c) δουλαγωγῶ.

(d) Cor. xiv. 33.

## 24 *The Right Use of LENT.*

states of the Rational and Superior Powers, and submit to be ordered in all things by their Laws; especially at the solemn Time of *Lent*, when called upon expressly by the Church to pay their Submission and Homage to the Soul; as well as to minister to the necessary Conservation, or Improvement of the *Spiritual Life*, on which the Common-weal, and Happiness of the Whole doth entirely depend.

And therefore it is of the greatest Use and Concern to be well apprized, and thoroughly convinced of the Importance, Authority, and Benefit of *Fasting*. Our Spiritual Guides have been generally too silent, or too short in their Instructions and Exhortations on this Subject. How many Volumes may we read of Religious Treatises! yea, how many *Lenten* Sermons have we read, without a Word of *Fasting*; or so lightly touch'd upon, as if it were a thing perfectly Indifferent! And so unhappily prejudiced are some, as to imagine it a mere Popish, or at least, Superstitious Ceremony, rather to be set aside, than practised. Others, tho' persuaded of the Duty, yet having been disused to it from their Youth, and for that Reason finding the Exercise of it to discompose and disorder their Bodies, affecting their Stomachs, their Heads, their Spirits, with Sickness, Pain, or great Faintness, they are straightway discouraged, and too hastily conclude themselves exempted from a Duty,



## *The Right Use of* LENT. 25

Duty, which they say is so far from assisting and quickening their Devotions, that it quite indisposes them for it, and renders them unfit for any Act of Religion.

As for those who are determined to Continue in their Sins, and have left off the very Exercise of Repentance, 'tis in vain to speak to them of Fasting; but as for Others, they would do well to consider how far *Fasting* is itself a Duty, and then to draw their Conclusion, not from the Abuses of it amongst superstitious or weak Christians; from the mistaken Notions of some, the Contempt of others, or the partial Dictates of their own corrupt Appetites; but from the unerring Rule of God's holy Word, the constant Practice and Example of his People in all Ages, and the Commands and Injunctions of our own Church. For were these sufficiently weighed and considered, and right Reason, not [*φρόνημα Σαρ- ρός*] the (a) Carnal Appetites and Wisdom of the Flesh, as I fear it generally is, made Umpire and Judge in this grand Cause of the true Interest of our Souls; 'tis not to be imagined that such weak Arguments should prevail so universally as they do, to the total Neglect and Disuse of Religious Fasting and Mortification, even at this solemn Penitential Season, this *Appointed Time*.

(a) Rom. viii. 6.


NOTE.] The Doctrine of *the Spiritual Life*, tho' of admirable use both in Practical and Speculative Divinity, being not only a Key to explain many Passages in Scripture, and some difficult Points in Religion, but one of the best Instruments of Virtue and Piety, is nevertheless either so little known, or, at least, has been so sparingly treated of by Modern Writers, that to some it may seem a Novelty, and merely Notional. Others may think what we have said to be too short and obscure for common Apprehensions, at least not explain'd enough to secure it from Exception; for which Reason it is judged necessary to add a few Authorities, which, tho' not sufficient to illustrate this Doctrine so fully as it deserves, may, at least, shew that it agrees with the Sentiments of our best Divines, and therefore is not Singular or New.

As to the Four Degrees of *Life*, they are plainly contained in that Text of St. *John* i. 13. [*Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*] In his Note hereon, Dr. *Hammond* confesses, that "to be Born of any thing, signifies to receive his Beginning or Principle of Life and Motion from that Thing; so here to be Born of God, is to have received some SPECIAL INFLUENCE from him", and what can that more truly be, than the SPIRIT of Grace, or that Life

## *The Right Use of* LENT. 27

Life of the SPIRIT, which was received in the NEW BIRTH, when we were born of Water and the HOLY GHOST, *Ch. iii. 3, 5.* In Opposition to this, are, *First*, Those that are *Born of Blood*, which being the Principle of Vegetation in Man, as the Sap is in Plants, most properly denotes the VEGETABLE LIFE. *Secondly*, To be *Born of the FLESH*, which is the common Subject of Sense, must represent to us the *Animal* and Sensitive LIFE. *Thirdly*, "Those, saith the Doctor, " who are *Born of the Will of Man* (tho' literally this may note those who are adopted by " Man, yet) by way of Accommodation, and so " as to be agreeable to the former Phrases, seem " to be those, who by the Influences of that " higher Rational Principle, Live according to " the Rule of Rational Nature, that is, of Un- " regenerate Morality" [to wit, the mere Light of Nature, which we have called the *Rational Life.*] To all which the *Spiritual* Birth, or Life of God, being superadded, is the supreme Life of every Christian; and this we have not by Nature, but thro' Faith in Christ; not as Men, but as Christians.

The *Hebrew* Language expresses *Life* (*a*) by a Word of Plural Signification, to denote, as 'twere, the several Degrees of it. Some reckon them to be six. 1. The *Embryonate*. 2. The

(a) 

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*Infantine,*

## 28      *The Right Use of LENT.*

*Infantine*, &c. but these Two may well be comprehended in the *Vegetable*.

As to the Gradation of Life, see *Prudentius* in his *Apotheosis*, V. 164.

*Ergo Animalis Homo quondam, nunc Spiritus illum  
Transtulit ad Superi Naturam Seminis, ipsum  
Infundendo Deum, Mortalia vivificantem.*

The same in *English*.

Man heretofore was *Animal*, but now  
The *Spirit* hath Transformed him, to be  
Partaker of the Heavenly Seed Divine,  
Infusing GOD Himself, the Living GOD,  
Giver of Life, and Quickener of the Dead.

Agreeable to which is that of *St. Paul*, 1 Cor.  
xv. 46. *That was not first which was Spiritual,  
but that which is Natural, and afterwards that  
which is Spiritual.*

And that the Holy Ghost is the immediate  
Author of this Life, is expressly asserted in our  
*Nicene Creed*. *I Believe in the Holy Ghost, the  
LORD, and GIVER OF LIFE.*

Dean *Stanhope*, on the Epistle for the sixth  
*Sunday* after *Trinity*, saith, “ The Spiritual  
“ and Natural Life agree in this, that as we  
“ can be Born but Once, so we are Baptized  
“ but Once; and as the Vital Principle in each  
“ Case is then imparted for a Man’s whole Term,  
“ so



*The Right Use of* LENT. 29

“ so it is in each Case left to a Man’s own Care  
“ to preserve and cherish it. There may indeed  
“ be many Languishings and Indispositions; there  
“ may also be violent and acute Diseases in the  
“ Body, from which Recovery is had, and  
“ Health perfectly restored. There may too in  
“ the Soul be great Slackenings of Zeal, Wast-  
“ ings and Failings; Falls by Infirmities or Sur-  
“ prize, nay, grievous, deliberate Offences and  
“ corrupt Customs: And yet these, if taken in  
“ Time, may be cured by the Spiritual Food  
“ and Physick provided for that purpose, Consi-  
“ deration, and Prayer, and Repentance, the  
“ Word of God and the Sacrament of his Death.  
“ These are our Refreshments and our Remedies;  
“ they sustain us when we droop, they restore  
“ us when we are sick, they enable us to grow,  
“ and strengthen us when at our Stature. And  
“ therefore it is as much as the Life, I am speak-  
“ ing of, is worth, for every Man to apply these  
“ frequently, seasonably and reverently. For by  
“ neglecting these Ordinances, ill Habits get  
“ Ground, and a Redundance of noxious Hu-  
“ mours will choke our Vital Principle, and  
“ throw us back again into that Death, from  
“ which there is no Birth or Resurrection to  
“ rescue us.

In another Place, the same Author, describing  
the Properties and Effects of the *Spiritual Life*,  
saith; “ This is the Import of those Figures so

### 30      *The Right Use of* LENT.

“ very frequent in Scripture, of a *New Heart*  
 “ and a *New Spirit*, a *New Man* and a *New*  
 “ *Creature*, a *New Birth* and a *New Life*. All  
 “ which insinuate the Greatness of the Change:  
 “ The greatest indeed that a Soul is capable of,  
 “ and so great as to render the Metaphors ap-  
 “ plied to it exceeding just and proper. Now  
 “ in regard the Soul of Man is a Principle or  
 “ Subject of Moral Good and Evil, the *New-*  
 “ *ness* here spoken of, it is evident, must be a  
 “ Newness of Notions, Dispositions, Desires,  
 “ and a Conversation proceeding from, and  
 “ agreeable to these; which, when Heavenly and  
 “ Virtuous, are deservedly stiled *New*, because  
 “ corrective of, contrary to, and superinduced  
 “ after, those Vicious and Worldly ones, where-  
 “ with, in this corrupt State of Nature, every  
 “ Man is Born. This Change is made by the  
 “ Grace of God’s HOLY SPIRIT, which gives a  
 “ fresh Turn to our Thoughts and Affections, im-  
 “ prints a true Sense of Good and Evil, puts a  
 “ quite different Bent upon the Will, disposes  
 “ it to walk by Faith, rather than by Sight, to  
 “ prefer pure and intellectual, before sensual and  
 “ polluted Pleasures, to over-balance Present  
 “ and Mean, with Eternal, tho’ Future and In-  
 “ visible Advantages; and so by these, and many  
 “ other like Operations, renders us *New*, that is,  
 “ quite Other Men, from what it found us, either  
 “ actually Being, or in a Disposition to Be.

Dr.

## *The Right Use of* LENT. 31

Dr. Henry More, in his *Ethics*, calls this Life, the *Boniform Faculty* of the Soul; in another place, *Ἐναισθησία*, an *Internal Sense*, as it were a new and superadded Organ of Sense, such as St. Paul speaks of *Heb. v. 14. having their Senses* [*Αἰσθητήρια*] *exercised to discern Good and Evil.*

The *Pythagoreans* also had high, but not clear Notions of the *Spiritual Life*, as appears by *Hierocles*, who calls it the *Vehicle*, or *Luminous Body of the Soul*. But the Bible gives us the plainest and fullest Account of it; the whole Design of the Scriptures being to raise us from a *Spiritual Death*, which by *Adam's Transgression* we all fell into, to the *Spiritual Life*.

This our Saviour hath done for us by the Merit of his Sufferings, and thro' Faith in his Name. For which Cause he is *said*, in an eminent manner, to have brought *Life and Immortality to Light* thro' the Gospel, *2 Tim. i. 10.*

What Dr. *Sharp*, the late Excellent Archbishop of *York*, saith in one of his Sermons, is very pertinent to our purpose. — “ When once it is  
“ come to pass that the Flame of Devotion is  
“ quite extinguished in the Heart, so that a Man  
“ can Live and Enjoy himself without any Con-  
“ verse or Intercourse with God in Prayer, he  
“ may from that Period date the Loss of his  
“ *Spiritual Life*. He is reduced to the State of  
“ a Sensual, Natural Man; Alive to the World,

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“ and to his Lusts, but perfectly Dead to God.  
 “ —The plain *English* is, Prayer and Devotion is as necessary a Means to preserve the Union between the Soul and God, in which our *Spiritual Life* consists, as Meat and Drink is to preserve the Union between our Souls and Bodies, in which our *Natural Life* consists; and we may every whit as reasonably expect to keep our Bodies alive without the Constant and Daily Use of Eating and Drinking, as we can expect to keep our Souls alive to God, without the Constant and Daily Exercise of Devotion.

Many more Authorities might be collected on this Subject of the *Spiritual Life*: But these, it is hoped, will give a Competent Idea thereof. The following Passages, and many such like, in Holy Scripture, do at once confirm this Doctrine, and are Explain'd thereby.

(a) *It is the Spirit that Quickeneth.*—(b) *The Spirit giveth Life.*—(c) *He that hath the Son, Hath Life, and he that hath not the Son of God, Hath Not Life.*—(d) *He that believeth on me, Hath everlasting Life.*—(e) *Except ye eat the Flesh of the Son of Man, &c. ye Have No Life in you.*—(f) *Whoso eateth my Flesh, &c. Hath eternal Life.* By which Forms of Speech, the

(a) John vi. 63.

(d) John vi. 47.

(b) 2 Cor. iii. 6

(e) Id ver. 53.

(c) 1 John v. 12.

(f) Id. ver. 54.

Life



## *The Right Use of* LENT. 33

Life here meant, must be something in *Present*, not *Future*.

From all which we may Learn, that the *Spiritual Life* doth not mean, as is commonly thought, a Pious, Holy, and Religious Life, or *Way* of Living; it is not the Exercise or Manner of Living, as Spiritual Persons are supposed to do, but the very Act of Living, even *Life* itself, a Life distinct and superior to every other kind of Life which we enjoy by Nature; a Life derived only from the Holy *Spirit* of GOD, and is as really different from, and superior to the “*Rational Life* of Man, as the *Rational* differs from, and is above the *Animal*, or as the “*Animal* excels the *Vegetable Life*.

As to the *Fall*, and *Original Sin*,——Bishop Taylor saith in his *Holy Dying*——“*Adam’s Sin* brought Death into the World, and Man “did Die the *same Day*, in which he Sinned, “according as God had threatened.

See a Book call’d, *A Compleat Body of Divinity*, published 1724.——“As long as St. Paul’s “Epistles are read, the original Compact between God and Man, the Depravation of “Human Nature, and the Imputation of *Adam’s* Guilt, must be understood as standing “Doctrines of the Church of Christ; but then “we are to take great Care that no unworthy “Imputation fall upon GOD. And this “may happily be effected, if we will but suppose

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“ pose that our Hereditary Corruption is occasion’d, not by the Infusion of any Positive  
“ MALIGNITY into us, but by the SUBDUCTION  
“ of SUPERNATURAL Gifts from us.

So Sir *J. Davis* on the Soul.

*For what is this Contagious Sin of Kind,  
But a Privation of that Grace within,  
And of that great rich Dowry of the Mind,  
Which all had had, but for the First Man’s Sin?*

I shall close this Note with the Approbation which a Reverend Divine was pleased to give of the Manuscript. “ I cannot but return my  
“ hearty Thanks with your Book, the Perusal  
“ of which mightily pleased me, and particularly  
“ your Notion of the Fall of Man, which I  
“ find daily, appears very consonant to Scripture,  
“ &c.

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P A R T II.

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*Of the Reason, Institution, and Benefits of Fasting and Abstinence.*



LET me now therefore, O my Soul, (may the true Penitent say) as I tender thy everlasting Welfare, as I behold nothing in all this World precious enough to countervail thy Loss, nothing that ought to be so dear to me as thy Salvation and Happiness; let me not be carry'd away with the Stream of the Multitude, the prevailing and too fashionable Effeminacy of this degenerate Age; so as to shun any Method, or decline any Means,

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Means, tho' never so unpalatable to Flesh and Flood, which, upon due Examination, shall appear to be necessary, or even expedient, to promote and secure my everlasting Interest. And I pray unto God, whose Love spar'd not his Son from the sharpest Sufferings for our Sakes, that neither the corrupt Examples of others, the treacherous Sollicitations of my own Flesh, nor the usual Deceitfulness of my own Heart, nor any other worldly or carnal Regards whatsoever, may byass my Judgment in this Enquiry, or influence my Resolutions.

For determining then my own Opinion and Practice as to the Duty of *Fasting*, let me consider,

I. *The Reason of it.*

II. *The Institution and Authority;*

III. *The Benefits and Use of it.*

I. As to the *Reason of Fasting*, what has already been said of the Necessity of subjecting the Body to the Spirit, the Inferior to the Superior Faculties, as well as chastising the Flesh for its Criminal Pleasures and Excesses, is sufficient to shew the *Reasonableness* and Justice of this Discipline; nothing being more equitable, than that the Part, which has Offended, should be Punish'd; and the Manner, as well as Degree, of Punishment, be adapted and proportion'd to the Offence.

This



## *The Right Use of* LENT. 37

This Sentiment is so obvious to Natural Reason, and the general Apprehension of Mankind, that we find even Heathens convinc'd of the Duty and Efficacy of Fasting, on Solemn and Penitential Occasions; not only the devout Centurion CORNELIUS, before he had learn'd and embrac'd Christianity, join'd *Fasting* with his Alms and Prayers (*Acts* x. compare v. 2 & 30.) but the more ignorant *Ninevites*, who had no Light, but that of Natural Reason, to direct them, upon hearing the dreadful Doom pronounc'd upon them by God's Prophet for their Sins, *Believed God, and proclaimed a FAST* [as a Token of their sincere Repentance] *and put on Sackcloth from the greatest of them even to the least of them. For Word came unto the King of Nineveh, and he arose from his Throne, and he laid his Robe from him, and covered him with Sackcloth and sat in Ashes, and he caused it to be proclaimed and published thro' Nineveh, (by the Decree of the King and his Nobles) saying, Let neither Man nor Beast, Herd nor Flock, taste any Thing; let them not feed nor drink Water. But let Man and Beast be cover'd with Sackcloth, and cry mightily unto God: Yea, let them turn every one from his evil Way, and from the Violence that is in their Hands. Who can tell if God will turn and repent, and turn away from his fierce Anger, that we perish not. And God saw their Works, that they turned from their*

### 38 *The Right Use of LENT.*

*their evil Way, and God repented of the Evil, that he had said that he would do unto them, and he did it not, Jonah iii.*

Which Relation of these Gentiles Repentance, and the Means they us'd to express it, need no Comment to prove that *Fasting* is a Dictate of Natural Religion, and one of the most genuine Expressions, as well as Marks, of a deep and unfeigned Penitence. And let this suffice to prove the *Reasonableness* of it.

II. As to the *Institution* and *Authority* of it: Whether we consider it under the Head of *Fasting* in *General*, or this *Particular* Fast of *LENT*, and the other *appointed* Fasts of the Church, we shall find Proofs sufficient to satisfy and convince any reasonable and unprejudic'd Christian, that *Fasting* is a Branch of Reveal'd, as well as Natural, Religion; and that it is authoriz'd by the Voice of God, as well as Reason, to be an Attendant upon Repentance, and consequently one of the appointed Means for obtaining the Pardon of Sin. Thus in *Levit. xvi. 29.* The Lord Institutes an annual Fast, to be observ'd *for ever*, that is, at least during the Continuance of that Oeconomy——*This shall be a Statute for ever unto you, that in the seventh Month, on the tenth Day of the Month, ye shall afflict your Souls, and do no Work at all; whether it be one of your own Country, or a Stranger that sojourneth*

## The Right Use of LENT. 39

*journeth among you. For on that Day shall the Priest make an Atonement for you, to cleanse you, that you may be clean from all your Sins before the Lord: It shall be a Sabbath of Rest unto you, and ye shall afflict your Souls, by a STATUTE FOR EVER.*

The like Command is repeated, *Chap. xxiii.* with this Penalty annex'd, *ver. 29, 30.* *Whatsoever Soul it be that shall NOT be afflicted in THAT SAME DAY, he shall be cut off from among his People; and whatsoever Soul it be that doth any Work in that same Day, the same Soul will I destroy from among his People.*

The same is commanded also in *Numb. xxix. 7.*

Here indeed Affliction and Mortification of the Soul is enjoin'd; and all servile Work forbidden under the severe Penalty of Excision; but you will say here is no mention of *Fasting*, or Abstinence from Meat and Drink.—The Objection is clearly solv'd by the Holy Spirit in the Book of *Acts, Chap. xxvii. 4.* where this very solemn Affliction of the Soul, which God had instituted on the tenth Day of the seventh Month, is expressly call'd, *THE FAST.* So *Grotius* explains it,—*Nīseia per Excellentiam, &c.* “It is call'd *THE FAST*, saith he, by way of Eminence, being the Day of Atonement on the “tenth Day of the seventh Month.” And it is not to be doubted, but that the chief Part of the Mortification used on that Day was *Fasting*, as well

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well as abstaining from Work, and that from thence it came to be particularly distinguish'd by the Name of *THE FAST*; and is also a Proof that it continued in Use among the *Jews* from its first Institution to the Time of *St. Paul*. And, without Question, 'tis this kind of Penance for Sin the *Psalmist* alluded to, when he speaks of *humbling and chastising his Soul with Fasting*, *Psal.* xxxv. & xxxvi. 10.

Indeed the Instances of *Fasts*, both Publick and Private, occur so frequent in the Practice of good Men, as well as God's positive Appointment in the *Old Testament*, that it would be too tedious to enumerate or cite Particulars. We read often of *David's* Fasts, of *Esther's*, *Daniel's*, &c. of Fasts proclaimed on sundry Occasions, and God himself calling on the People to *sanctify a Fast, to call a solemn Assembly*, *Joel* ii.

So that there can be no Room for any Doubt concerning the Duty of Fasting, while the *Law* continued in Force.

What Alteration has the *Gospel* made? None at all, as to the Thing itself, but only as to the Time and Circumstance; and these, we know, are in NO Case Positively prescribed under the Gospel. Our blessed Lord has not so much as determined absolutely which Day of the Week should be the Christian *Sabbath*; what particular *Ceremonies* are to be used in the Administration of his *Sacraments*; what stated *Times* for Prayer,



## *The Right Use of* LENT. . 41

Prayer, either Publick or Private; what Order or Form of *Government* in his Church; but having given general Rules concerning these, and such Things as these, the Circumstantials of Time and Place, with all External Rites and Ceremonies for Decency and good Order, are left to the Discretion of those, to whom he has entrusted the Government of his Church; and to whom the Holy Ghost was *therefore* given, that he might lead them into *all* Truth; that is, direct their Judgment in establishing the External Polity and Constitution of the Church, as well as the Articles of Faith and Practice.

This then may serve to obviate the Objection which is raised by too many of our own Church, as well as Dissenters, against the *Duty* of Fasting, namely, because it is not positively instituted by our Saviour in the *Gospel*. — However to proceed, be it granted, that the Institution is not Positive in the Gospel: Yet has not Christ given Rules in the very Gospel for the better Observance of it? Has he not blamed those, who perform it not aright? Nay, has he not declared, that a Time shall come, when his Disciples should *Fast*? So far is he from abolishing it with the Ceremonial Law, that he expressly perpetuates the Observance of it, as he had done before under the Law; and seems to put it on as lasting an Obligation as the very Memorial Sacrament of his own Body and Blood. For he

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saith himself, (a) *The Days will come, when the Bridegroom shall be taken away, and THEN shall they Fast in THOSE DAYS*, meaning (as appears by the Context) his Disciples; His, as well as those of St. *John* and the *Pharisees*. Now, if we believe his DEATH, we cannot but acknowledge the TIME for *Fasting* is arrived; and who shall forbid its Continuance All these Days that he is taken from us, even until his Coming again, that is, as long as *his Supper* itself is to continue? And that, we are assured, shall be to the End of the World.

Accordingly there do not want many Instances of *Fasting* in the *New Testament*. I omit our Lord's Forty Days; *Anna* the Daughter of *Phannuel*: the Apostles before they ordained *Paul* and *Barnabas*; St. *Paul* in *Fastings oft*, &c. Let it suffice to consider what our Lord says of it on two very remarkable Occasions; the First in *Mat. xvii. 21.* when, speaking of a poor Lunatick sore vexed with a Devil, whom the Disciples had attempted, but were not able to cure, our Lord, in Answer to their Question, *why they could not do it*, tells them, it was because of their Unbelief; and in particular, that such kind of evil Spirits goeth not out *but by Prayer and FASTING*. — Prayer alone, we find, was not sufficient: Prayer it-self would not prevail, except it were joined with FASTING.

(a) Luke v. 35.

## *The Right Use of* LENT. 43

The other Place is *Mat. xi. 21.* where our LORD upbraiding the Cities of *Chorazin* and *Bethsaida* for their Impenitency, saith, *If the mighty Works, which were done in them, had been done in Tyre and Sidon, they would have repented long before in Sackcloth and Ashes.* Now 'tis well known that the sitting in Sackcloth and Ashes was always accompanied with *Fasting*. So that our Lord plainly shews, that where the preaching of the Gospel takes Effect, and makes a due Impression on the Heart, it not only produces Repentance, and a hearty Sorrow for Sin, but likewise incites them to express that Repentance and Sorrow in suitable Acts of Penance, such as afflict and mortify the *Body*, as well as shew the inward Sorrow of the *Heart*.

Hence we plainly see, by the Tenor of the Gospel, and the very Sayings of Christ himself, that *Fasting* is not only an usual Appendage of Repentance, but an Essential Part of it, at least a necessary *Means* to be used for rendring it Perfect and Effectual.

Hence also it is, that the Church of Christ, from its very earliest Age, has enjoined and exercised *Fasting* as a Penitential Discipline, a Gospel Duty. And the Observation of this particular Fast of *LENT* may be traced up so high, as not only to antecede all Dawnings of *Popery*, but to date its Original from Apostolical Authority. 'Tis certain it bears the Three Marks

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which are the acknowledged Tokens of (a) Catholick Faith, and approved Practice of the Christian Church, namely, *Antiquity*, *Ubiquity*, and *Universality*, to recommend it; there being no real Church in any Part of Christendom, from the most Primitive Age down to this Time, which has not observed and enjoined *Fasting* in General, and also Particular *Days* of Fasting and Abstinence.

As to our own Church, within whose Pale, and under whose Authority we have the Happiness to live, Her Orders for appointing the Observation of *Lent*, and the other Seasons for Fasting and Abstinence, are plain and positive in the *Rubricks* of her Liturgy. The much greater Difficulty is to find out the Reason, why any, who profess themselves to be Members of her Communion, should dispense with themselves for the Non-observance of Her Injunctions. Those, who dissent from Her Communion, act consistently with themselves in rejecting Her Authority in this Point, as they do in other Things. But I cannot see the least Pretence or Excuse for Their Neglect of Her *Fasts*, who, in other Things, acknowledge Her Power and Authority.

What saith the Scripture to such Persons? First, it requires, that All should (b) *hear what*

(a) See Vincent Lirinien.

(b) Rev. xi. 7.



## *The Right Use of LENT.* 45

*the Spirit saith to the Churches*, that is, should pay Obedience to the *Word* of God. Next, our Lord commands that every Man should (a) *hear the Church ; and if he neglect to hear the Church, let him be unto thee as a Heathen Man and a Publican.* This is a heavy Sentence, and in effect pronounces an Anathema on all such Children of Disobedience, as refuse to comply with the Rules of the Church ; amounting to the same Purpose with those Canons of the Church, which Excommunicate all Persons (*ipso facto*) who impugn any of the Rites or Ceremonies, which are established.

To conclude ; supposing, but not granting, what such Persons imagine, that Fasting is a Thing in it-self Indifferent ; in this Case, the Sense of the Church concerning the Use of the *Cross in Baptism*, is very applicable to our present Purpose concerning the Use of *Fasting*.

“ The Use of it, (saith the 30th Canon concerning the Sign of the Cross) being purged  
“ from all *Papist* Superstition and Error, and reduced in the Church of *England* to the Primary Institution of it upon those true Rules  
“ of Doctrine concerning Things Indifferent,  
“ which are consonant to the Word of God,  
“ and the Judgment of all the Antient Fathers,  
“ we hold it the Part of every Private Man,

(a) Mat. xviii. 17.

“ both

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“ both Minister and Other, to retain the Use  
“ of it, prescribed by Publick Authority; con-  
“ sidering that Things of themselves Indifferent  
“ do in some sort alter their Natures, when they  
“ are either commanded or forbidden by a law-  
“ ful Magistrate; and may not be Omitted, at  
“ every Man’s Pleasure, contrary to the Law,  
“ when they be Commanded; nor Used, when  
“ they be Prohibited.

### III. *Of the Usefulness and Benefit of Fasting.*

So great are the Advantages of Religious *Fasting*, that we may charitably presume, none who are apprized and sensible of them, would Voluntarily deprive themselves of the real Benefits it affords. Let us reckon up some of the Chief, leaving many others to the pious Experience of those, who will be persuaded to try.

1. Religious Fasting is one of those *Means of Grace*, which in our admirable Liturgy we give *Thanks* to God for. Next to his Inestimable Love in the Redemption of the World by our Lord Jesus Christ, the Church in her Thanksgiving has placed the *Means of Grace*, and Then, *the Hopes of Glory*; as it were to teach us, that we cannot partake of the First, nor hope for the Latter, without using the proper *Means*, which he has Appointed, and we therefore *Thank* him for. The *Grace* to be obtained by these Means is *Pardon and Peace*; the First of which respects

respects our Redemption, the other our Sanctification, and All the blessed Effects of our Reconciliation with God — The Terms and Conditions, on which we are to obtain these, are the noted Terms of our Baptismal Vow, to wit, Repentance, Faith and Obedience. But for Performing Effectually these necessary and indispensable Conditions of Pardon and Peace, there are certain *Means* to be used (which are therefore call'd *the Means of Grace*) and these are most aptly suited to their respective Acts. Thus, *Hearing the Word of God*, and *Prayer*, are the proper *Means* for producing and confirming our *Faith*. *Practice*, and repeated Acts of Virtue and Piety, are the best *Means* of perfecting our *Obedience*. But the proper *Means* for obtaining the Grace and Benefits of *Repentance*, are *Mortification*; whereof *Fasting* is the Outward Expression, as Contrition and Sorrow for Sin is the Inward Mark; the Internal being the Penance of the Mind, the other of the Body, and both together the Act of the whole Man; consequently, are the most Effectual *Means* for putting in Execution this First Branch of our Baptismal Covenant.

2. *Fasting* is an Act of Discipline and Self-denial. Christ himself assures us, *Except we Deny ourselves, we cannot be his Disciples*. But how shall we ever attain to a Habit so contrary to FLESH and Blood, except we learn it? And  
how

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how shall we learn without Practice? To deny ourselves the Use of Lawful Pleasures and Enjoyments is the only way to keep a safe Distance from Unlawful ones. No Man will slight the Cries of the Poor, much less impoverish and oppress his Brother, that knows what it is to feel the Pains and Inconveniencies of Hunger and Want.

3. 'Tis not only a proper Act of Humiliation to express the Sense and Apprehension we ought to have of our own Vileness, and Unworthiness to receive the least Mercy, even our daily Bread, from the Hand of God, but of a holy Revenge upon ourselves for those Excesses and Irregularities we may have been guilty of. To refuse the Comforts we might Lawfully enjoy, is imposing a Penance on ourselves for the Criminal Pleasures we have enjoy'd Unlawfully. 'Tis a kind of Undoing, as far as we can, what we have Done amiss, in which consists the very Essence and Perfection of Repentance: and so judging Ourselves, and punishing Ourselves, that we may not be condemned and punished with the World. God will be inclined to spare us, when he sees we do not spare ourselves.

4. Supposing it no Positive Duty, either Good or Beneficial in itself; 'tis an Act of Religious *Prudence*, as it contributes to make a Person more Circumspect and Wary, Diligent and Watchful over his Soul, and of course guards it from that Obstinacy and Disobedience, Coldness and Indifference



## *The Right Use of* LENT. 49

difference, Stubbornness and Profaneness, which are the too common Characters of this degenerate Age, and one of the greatest Reproaches of our Church.

5. *Prayer* is an offering up of our Souls; *Almsgiving* offers up our Goods; *Fasting* is the Sacrifice of our Bodies and Appetites to Almighty God. And we doubt not but He, that encourages the Offering, will graciously Accept it, and, as he is pleased to say himself, will *Reward it Openly*.

6. As *Fasting* enspirits our Repentance, making it more sensible and pungent, as being afflictive and penal to the whole Man, and therefore produces in the Soul a deep and tender Resentment of its Transgressions; so it is one way of being *Conformed to the Image* of Christ, of being *Crucified with him*; and if we *Suffer with him*, we *shall also Reign with him*.

7. We have all Enlisted ourselves in Baptism Christ's faithful Soldiers, to fight manfully under his Banner: And St. Paul exhorts, *to endure Hardness as good Soldiers of Jesus Christ*; but how shall we be Hardy, if we never endure any Hardness at all; if we never submit to any Discipline, nor so much as intermit a Meal for his Service? The very *Banner* we are to fight under is the *Cross*: This is also the *Badge of our Profession*, not only shewing in whom we *Believe*, but what we are to *Suffer* for Him. But how can the Cross suit with a soft Effeminate Life? How can They be

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the Disciples of the Cross, that cannot endure to Bear it? And yet what saith Christ, *Except a Man take up his Cross DAILY, he cannot be my Disciple.*

8. To Meditate on all that our Dearest Redeemer endured for us, while he sojourned amongst us, and particularly on his Fast of Forty Days and Forty Nights, which his Church at this Time calls upon us to Commemorate, cannot but excite our Love, inflame our Hearts, and raise our Affections; when we reflect how *patiently* He underwent, what WE find so *irksome* to Flesh and Blood: When we Feel Ourselves, what He endured for Our sakes, how much livelier must the Sense be of the Kindness, which made Him endure it? At the same time, how terrible must the Guilt of Sin appear, which nothing less could expiate, than such a suffering Life, as well as painful Death! Had he loved us less, he would not have bore so much: Had he Suffered less, 'twould not have been sufficient to Redeem us. And shall we think much to testify our Love to Him, and our Hatred to Sin, by a Return in Kind, tho' far inferior in Degree? The Apostle has told us of a (a) *Remainder behind of the Afflictions of Christ*: We must not think He has so Done and Suffered All, as to leave Nothing for Us to SUFFER.

(a) Col. i. 24.

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9. And as it cannot but give us a tender Thought of our Lord's *Quadragesimal* FAST, so it puts us in mind of the Mortified Lives, and severe Austerities of his Followers, in the First and Purest Ages of Christianity. And altho' we may not be able, or perhaps find it Expedient, or *possible*, in these corrupt and Degenerate Times, to come up to those glorious *Heroes* of Antiquity; shall we therefore do nothing? Were our Mortifications like Theirs, would not our Virtues, and our Piety be so too?

10. It teaches us not only to *live by Rule*, and to be Circumspect and Regular in this, and such like pious Appointments of the Church, but disposes us the better to conform in other Things of greater Moment and Importance. It trains us up to *Passive Fortitude*, and by these smaller Skirmishes to fit ourselves for greater Combats, even for resisting unto Blood in Times of *Persecution*, or other Great and Nobler Instances of Self-denial, and Suffering, when God shall please to call us thereto. Alas! how shall we be able to forsake *All* to follow Christ; or how shall we bear to be stripp'd of *all* the Comforts and Necessaries of Life, yea, of Life itself, rather than forsake him and his Gospel, if we have never been able to bear these *First* and *Least* Approaches to the Fiery Trial! On the contrary, let any, who dispense with the Obligations to Fasting and Abstinence, but observe how all their Religion is made to

## 52      *The Right Use of* LENT.

veil and truckle to their Belly; and they cannot but be convinced how many necessary Duties of the Christian Life, as well as the Light of a good Example, are omitted or interrupted by their slavish Attachment to Appetite, and Times of Meals. And when we see how many Persons for *Business*, for *Health*, or some *Worldly* Account, can abstain from Eating, and Fast for any *Temporal* Advantage or Conveniency, it must needs argue a great Averseness to the Discipline of Religion, as well as take away all Excuse, when so very few comply with the Church, in a thing she commands, and God requires, for the Benefit and Health of their *Souls*.

11. Holy Austerities discreetly and seasonably used, are the best Means to keep our Infirmities from gaining Ground, and growing up into Crimes. They nip Sin in the Bud; they keep the Body under, and bring it into Subjection, and so preserve us at a Distance from the Danger, which even an *Apostle* thought he had occasion to fear from too great Indulgence, of *becoming a Cast-away*.

12. It is an excellent Remedy for, as well as Preservative against *Hypocrisy*. It is of absolute Necessity in Religion that a Man should *know himself*, but it is very hard (as *Dr. Young* observes)  
 “ to discern between a religious *State* and a reli-  
 “ gious *Humour*. A *Religious State*, that is founded  
 “ steadily upon the Grace of God, and a *Religious*  
 “ *Humour*



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“ *Humour* that springs up hastily from the Concur-  
“ rence of outward Accidents, and is as Desultory  
“ and Mutable as the Cause from whence it springs.  
“ How often does it happen, that Men upon Suc-  
“ cesses of Affairs, and Ease of Circumstances find  
“ their Hearts filled with Expressions of Thank-  
“ fulness to God, and Charity to all the World!  
“ And yet upon the Change of Circumstances,  
“ they immediately grow sour both towards  
“ God and Man; Now if such Men shall esti-  
“ mate themselves during the Religious Mood,  
“ how is it possible but they should be deceived  
“ in the Opinion of their own State? There is  
“ but One way possible to prevent their being  
“ deceived, and that is, BRINGING THEM-  
“ SELVES under the PROBATION of the  
“ VOLUNTARY CROSS, to the Offices of  
“ MORTIFICATION and SELF-DENIAL.”  
But then how hard is it, as he truly observes, to  
persuade Men, that they are OBLIGED to this  
Officious Probation!

13. In a Word, which in truth includes all,  
both the Reasons for, and the Benefits of, Reli-  
gious *Fasting*; it is the Proper, and one of the  
most distinguishing Acts and Symptoms of the  
*Spiritual Life*.— If Faith be the Root, Cha-  
rity the Exercise, and Prayer the Breath of the  
Divine Life, *Fasting* may well be call’d its  
Health and Food.— The Flesh, we know, war-  
reth against the Spirit, and therefore what mor-

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tifies the First, reinforces the Latter; what strengthens the Spirit, must mortify the Flesh. The Flesh is kept alive only by Meat and Drink; this is the only Support of the *Animal* Life, and this the *Brutes* enjoy in common with us. But the Life of the *Spirit* is only maintained by the Spirit. The less Commerce it hath with carnal Things, the more it flourishes and thrives; the more it withdraws from the Body, the nearer it approaches to God. This, all that Use Religious *Fasting* aright, do very plainly Experience, and sensibly Feel the Truth of, in This Life, and will more fully and happily know, when the Soul is quite released from the Incumbrance of the Body, and has nothing more to do with its Food and its Appetites.—'Tis the very Manner of Living in Heaven; and certainly no small Part of that happy State, to be for ever freed from the Cravings and Necessities of this vile Carcass; for ever to have done with the Mean, Brutal Actions of Eating and Drinking. To wean ourselves therefore from it by degrees, is the most proper way to prepare us for such a kind of Life; and every *Fast* is a short Antepast of Heaven. But how unfit for such a Life! Yea what must they suffer, I will not say *in Hell*, but even *in Heaven* itself, should they go thither, who never learned to abstain from the poor Enjoyment of Tasting and Sense! Rather, what a Torment would it be, for Ever to be debarred

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debarred from the beloved Gratifications of Flesh and Blood!—— But if this would be the Case in Heaven, (for Unmortified Desires pursue us beyond the Grave) to the Person, that is *given to Appetite*, how intolerable must an Everlasting Fast in *HELL* prove to him, that in Life *Fared sumptuously Every Day!*

Many more Advantages of Fasting and Abstinence might be reckon'd up; but we will close the Whole with the glorious Encomiums given it by the Primitive Fathers; who call it,

A Victory over Nature,  
The Light of the Soul,  
The Guard of the Mind,  
The Gate of Religious Sorrow,  
A Joyous Contrition,  
The Fence of Obedience,  
The Tranquillity of the Mind,  
The Gate of Paradise:  
It clears the Mind,  
It subjects the Flesh to the Spirit,  
It makes us Humble and Meek,  
Dispels the Mists of Concupiscence,  
It makes the Spirit more Resolv'd and Firm,  
It makes a Man acquainted with Himself:  
'Tis the Vigour of the Mind,  
The Wall of Chastity,  
The Fortification of Modesty,  
The Ornament of Life,

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The Death of Vice,  
The Life of Virtue.

Or, in St. *Chrysostom's* Words, who in One of his Homilies concerning *Fasting*, recommends it thus,

Fasting is an Imitation of Angels,  
A Contemning of Things present,  
A School of Virtue,  
A Nourishing of the Soul,  
A Bridle of the Mouth,  
An Abatement of Concupiscence ;  
It mollifies Rage, appeaseth Anger, &c.  
Calms the Tempests of Passion,  
It excites Reason,  
Clears the Mind,  
Disburthens the Flesh,  
Frees from Headachs,  
And breeds clear and well-colour'd Visages.  
By *Fasting* a Man acquires a composed Behaviour, free Utterance of Speech,  
Right Judgment, and clear Apprehensions of his Mind, &c.

See more in St. *Basil* and St. *Cyprian*, de *Jejunio* ; St. *Ambrose*, de *Eliâ*.

T H E





T H E  
Right Use of *LENT*:  
O R,  
*A* HELP to PENITENTS.

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P A R T   I I I.

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*Some* RULES and ADVICES con-  
cerning FASTING.



HAVING consider'd the Obligations we lie under, of exercising Religious Fasts, 1. As an Injunction of God and the Church. 2. As highly Useful, and beneficial to the great Ends of Religion; it seems necessary to add some *Rules* and *Advices* concerning it;

1. How it may be Acquired.
2. How it is to be Used.

As

## 58 *The Right Use of LENT: or,*

As to the First, it reflects no small Disgrace on our Holy Mother the Church Established; and is accordingly urged, as an unanswerable Objection to her Communion, by her Enemies of the *Romish* Persuasion, that we observe No Fasts.

That *Few*, very few, of her Members observe any, even in this solemn Season of *LENT*, is too notorious to be denied.

But this is the Blemish of her *Children*, not Her own; as is obvious to any, that will but consult Her Rules and Injunctions. Had she neglected, or slighted, this Scriptural and Essential Branch of Penitential Discipline, there were Reason good for that Reproach and Objection; and I should think myself under so much the less Obligation of joining with a Church, which wanted this Outward Mark, and Visible Characteristick of the Cross of Christ. If no *Man*, that takes it not up, can be His *Disciple*; 'tis equally true, that neither can any *Body of People* be properly His *Church*, who Professedly renounce and lay it aside.—The Blame therefore lies not upon our Church, but on Ourselves. She as strictly requires *Fasting* and Abstinence, as she does any other Means of Religion, or as any other Church doth: 'Tis We are disobedient Children, and reject her Ordinance.

Hence it comes to pass, that thro' the common Neglect and Relaxation of Discipline, we  
are

## A HELP to PENITENTS. 59

are grown such Strangers to the Exercise of *Fasting*, that we have need to be Taught, how it may be *Learned* and *Acquired*; whenever a Sense of our Duty to the Church, or of the Benefit of *Fasting* to our Souls Health, shall dispose us to think it Necessary.

The First Enquiry therefore, *How it may be learned*, will concern two sorts of Persons,  
1. Young People, or Beginners in Religion.  
2. Adult and grown Persons. In both which, as brief as I can, and rather for settling my own Notions, than taking upon me, a poor unworthy Learner in the School of Christ! to set up for a Teacher and Instructor of Others.

As to *Young People*, there are two Examples in Scripture, of INFANTS sucking on the Breast, who were call'd upon, and obliged to join in a publick Fast, in order to avert great and impending Judgments. See *Jonah* iii. 5. and *Joel* ii. 16. But this being on a most Extraordinary Occasion, can be no Example, except in the like Extraordinary Case; nor any Precedent for Children, so young, to join in Private, or Common Fasts. But, I think, when Children come to a Competent Age for *Confirmation*, and are called upon to Ratify and Confirm with their own Mouth, and in their own Persons, that solemn Covenant, Engagement and Vow, which had been made in their Names by their Sureties in Baptism, and are, (as the *Jews* express it) “ to  
“ under-

60 *The Right Use of* LENT: *or,*

“ undertake the keeping of the Whole Law;” that then is the Time for Them to begin a regular and constant Course of *Fasting*. And this not only in pursuance of their Promise and Obligation to observe the Laws of the Church, whereof they henceforward commence Perfect and Professed Members; but also as one of the Necessary *Means* for Enabling them to perform that sacred Vow, which was made in Baptism, and now Renewed in Confirmation. In all Affairs of Consequence, (and what more Important than that of Salvation?) the most Regular Method is ever the best, and most likely to succeed.—— Now *Repentance* being the First Branch of the Baptismal Vow, is consequently the First thing, such Beginners should put in Execution. And to do this Effectually, they are not only to learn the Reasons, the Motives, and Objects of Repentance, and thereby discover the Nature, the Causes, and Effects of *Sin*, both Original and Actual, whereof they are to Repent, but should be taught and convinced of the Necessity of using all the *Means* of doing it, in the most efficacious Manner. One of which Means we have already agreed to be, the Exercise of *Fasting*. And it is even judged an absurd thing to undertake any Design without a proportionable Care to use the proper Means. We may therefore conclude, that after Confirmation every young Person ought to keep all the *Fasts*,  
which



which the Church enjoins, to wit, the *Fridays* and *Vigils*, &c. Were this considered as it ought, *Friday-Breakfasts*, and *Vigil-Suppers* would appear shocking Sights.—The Neglect of training up young Persons to Self-denial, and the Discipline of Mortification, is the great Reason, why the Majority of the People of this Church are such Strangers to it; and why many, who afterwards come to be convinced of the Use and Obligation of *Fasting*, are yet never able to conquer the Difficulty, which a long Disuse has introduced.

2. The next Advice therefore respects the *Adult* Members of this our Church, who thro' a constant Disuse, or long Intermission of Fasting, have contracted such an Indisposition thereto, as to conceive it not only Difficult, but Impracticable. And therefore, altho' they see, and are convinced of the Duty itself, yet on account of the Disorder it occasions to their Health, and the ill Effect they think it has upon their Devotions, and on the other more Essential Duties of Religion, they conclude themselves Exempted from the Necessity of *Fasting*.

As I myself was one of these Undisciplined Christians, and call to Mind the great Difficulty and long Struggle I had with the Flesh to bring my Body into Subjection to this Act of Mortification, the many Head-achs I almost constantly endured after breaking my Fast, as well as pinch-

ing

## 62 *The Right Use of* LENT: *or,*

ing Hunger before; I am sensible from this Experience, how hard it is for Persons unused to *Fasting* to get the better of it; but at the same time, thro' Perseverance, and God's assisting Grace, it is no Impossible thing, much less, I trust, Unprofitable. And Thanks be to God, *thro' our Lord Jesus Christ, who giveth us the Victory.*

3. The next Piece of Advice then, is to observe the Example of *St. Paul*, who when he was called to the Belief and Preaching of the Gospel, Conferred not with Flesh and Blood.— *I immediately conferred not, &c. Gal. i. 16.* that is, “It was not the *First* Thing I did, to consult “my Carnal Appetites or Interest, but to obey “the Heavenly Call.”—Go thou, whoever thou be, that art meditating upon the Duty and Discipline of *Repentance*, and do likewise. For be assured that Repentance can have little or no Effect, except the first Assault be made upon the *Flesh*.——This is an Enemy *within* our Walls, whom we must first subdue, or bring to Terms, before we can hope for any Success against the other two Enemies of our Salvation, who are *without*. And no good Policy allows of consulting with an Enemy, when we are about to wage War against him.——The *Flesh* is certainly one of our most Dangerous Enemies, because so Insidious and False, a mere *Delilah* in our Bosoms, and we have all Vow'd an Irreconcilable

cilable War with it. 'Tis therefore not only a Desertion of our great Captain's Banner, but a flagrant Perjury, to make Peace with such an Adversary, even before we Engage, or strike a Stroke. Let us rather remember that Other Example and Admonition of the same Apostle.—

(a) *Tho' we walk in the Flesh, we do not war after the Flesh*; i. e. "True Christians, tho' " cloathed with Flesh, and living as yet in the " Body, do not conduct themselves in their " Spiritual Warfare by the Dictates of the *Animal* and *Sensitive* Life, the mere Impulse and " Propensities of their Appetites and Passions; " but the Laws and Discipline of Him, whose " Soldiers and Subjects they are."—— (b) *They that are Christ's, have crucified the Flesh with its Affections and Lusts.*

'Tis no Wonder the *Body* should complain, and be out of Order, with *Fasting*. This is one of the very *Ends* of our Fast, that it should be a Punishment to the Body; this is the very Mortification we intend, or should intend, by such Discipline of Abstinence and Self-Denial, that it should Afflict and grieve the *Flesh*. But here two things are to be observed:

1. That it be done with Prudence and Moderation;
2. With a Spirit of Piety and Devotion.

(a) 2 Cor. x. 3.

(b) Gal. v. 24.

Christian

## 64 *The Right Use of LENT: or,*

Christian *Prudence* teaches us that the Body is but the Instrument of the Soul, and that the only right Use of *Fasting* and Mortification must be to make it more Amenable to the Law of the Mind, the Dictates of Reason and Religion, and so bring it into Subjection. In order to effect this, it is absolutely necessary to curb its Appetites; and so to subdue them, as not only to restrain its Excesses, but even its Inclinations to the Pleasures of Sense, and all Acts of Intemperance, which very much cloud the Brain, and obstruct the Operations of the Soul; as all must needs experience, who apply the Mind to any Act of Devotion or Study, while the Stomach is Loaded and Full. But then, that this Instrument may be well disposed, and rightly Attuned to the Motions of the Soul, by the Exercise of *Fasting*, which we are now recommending, it is necessary that the Alteration be not *too sudden*, or violent. There is a Meekness owing to our selves, as well as to others, and the Health of the Body is not to be destroy'd, but made subservient to the Motions of the Spirit.——I call that a *violent* and *sudden* Alteration, which passes all at once from a Habit of long Neglecting this Duty, to the severest Rigours of Abstinence.——This is neither *Prudent* nor *Safe*.——The Art of *Fasting* (under which Notion we are now to consider it) must be acquired, as all other Arts are, by slow  
and



and gentle Degrees, by Time, by proper Exercises and Perseverance.

And this is agreeable to one of *Lessius's* Rules, in his *Book of the right Course of preserving Health*; " We must not, saith he, pass immediately from a disorder'd kind of Life, to a " strict and precise Course. This must be done " by little and little, by small Degrees abating " of that excessive Quantity we have been accustomed to, until we come to that just Measure, which neither oppresses the Body, nor " hinders the Operations of the Mind. This is " a common Tenet among Physicians. For all " sudden Changes, if they be considerable, do " much prejudice Nature, in regard that Custom " obtains the Force and Quality of Nature itself, so that it cannot but endanger our " Health, where Violence is used to break off " any settled Habit. For as that which is against " Nature, is grievous to be borne, the same is " true of every Change from long and inveterate Custom, while the Strength and Power " of that Custom remains. We must therefore " change old Usages by degrees, and not all at " once. Retiring back Step by Step, as we advanced; and so the Alteration being less perceivable, the Progress will be the less difficult " in Performance.

Observe then the State of your Body, what it really can, and what it cannot bear. Some can

G

Fast,

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Fast, without any Inconvenience or Detriment to their Health, from a Breakfast, a Dinner, or a Supper, when their Business, their Fancy, and sometimes their Health, require it, and put them under the Necessity of abstaining.—Sanctify but this Abstinence by devoting it to a *Religious Use*, and do that for your Souls sake, and in Obedience to God and the Church, which you do for the World, for the Body, or your Humour, and it becomes an Act of Piety, an Acceptable *Fast*. And let it be consider'd how aggravating the Neglect must be, which has no Temptation of Difficulty or Inconvenience to excuse it.

5. Consider the Course and Custom of your Living and Diet.—Some are such Slaves to Appetite, that their Stomachs are set like a Larum to Three Meals a Day; and every Meal not only delicious and sumptuous, but precisely set to an exact Hour; so that it becomes a hard and uneasy Penance to such, either to abate of their good Chear, or to pass their stated Time of Eating. They grow sick and peevish, if delay'd beyond the expected Hour, or their Fare be less delicate or worse dress'd than usual: These are the most difficult People to persuade; these will find it the hardest Task to learn the Lesson of Abstinence.

But if such Persons can be convinced of the *Duty*, and will hearken to the Reasons and Motives which have been offer'd, let them consider  
the

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the *Three* following *Ways* of Fasting, and the Difficulty will appear much less, than is commonly apprehended.

1. *A Toto*, An entire Abstinence from Food for a certain Time, suppose a Breakfast, Dinner, or Supper; but if they cannot, at first, comply with this, there is next,

2. *A Tanto*, A kind of Partial Abstinence, as to the *Quantity* of the Food; abating of the Fullness of their Meals, if they cannot wholly refrain from Eating; shortening their Commons, and at least eating less on a Fasting-Day, than they are wont to do on other Days.—But if this also, at first, be thought too hard, let them lastly, try to abstain,

3. *A Tali*, From the usual Delicacy of their Food, abridge the Luxury of their Table, and chuse a coarser Fare on the Day of Fasting, than on their Days of Feasting; making some Difference at least as to the *Quality* and Kind, if not in the *Quantity* and Degree of their Meat and Drink. To these we may direct that Saying of St. Jerome, *Panis & Aqua fortissimum est Jejunium*; “A Change from Rich and Dainty Feeding to a Meal on Bread and Water, is to such People a stout Fast.”

Any of these three Ways may be used as *Prima Tentamina*, and first Essays in the Art and Discipline of *Fasting*; and 'tis not to be doubted, but as a willing Mind will, by such Trial, and repeated

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peated Experiments, discover what the Strength and Health of the Body is able to bear, so will it also by degrees gain ground on the sensual Appetite, and by every Act of Self-denial advance the Learner to more easy and confirm'd Habits of Abstinence.

6. To this we may add, that if at first we cannot give a *Day* to Fasting; or the Health will not allow of intermitting a whole Meal, or retrenching the Quantity, or Quality of our Food; surely an *Hour* or two may be gain'd from our Meals, and employ'd in the Exercises of Penitential Devotions; Reading and Meditating on the Nature and Danger of Sin; examining the State of our Souls, confessing and bewailing the Errors and Infirmities, as well as the grosser Offences of our Lives. This with fervent Prayer to God to assist our Endeavours in a right and effectual Course of Repentance, as well as to pardon our past Transgressions, cannot fail of a happy Success, and make a Man by degrees a good Proficient in the Discipline, and also the Benefit of Mortification: He that will not make these Trials, nor use any Endeavours, has no Mind to subdue the Flesh to the Spirit, no Desire to obtain the Victory: To such all Advice is vain and fruitless: The inferior Appetites have gain'd an absolute Ascendant over him, and he must be left, when it is too late, to experience that tremendous Sentence, which God has pronounced against all  
such



such unhappy *Epicures*— (a) *If ye live after the Flesh, ye shall die*; and (b) *He that soweth to the Flesh, shall of the Flesh reap Corruption*. For, to speak plainly, and without Reserve, it is the Vice of *Gluttony*, which is the only Enemy to *Fasting*. Not only Religion, but natural Reason; not only Morality, but Health; not only the Soul, but the Body too, do all plead in favour of Temperance, and an abstemious Course of Life. And 'tis equally true, that *Faring sumptuously every Day* with the rich Man in the Gospel, is the ready Way to shorten *This* Life, and assign us our Portion with Him in the *Next*. It brings Pain and Sickness on the Body, Folly, Stupor and Ignorance on the Mind, and hereafter consigns Both to Torments Inexpressible and Eternal. Christ may well be supposed to say to such, “What, “could ye not Fast with me One Hour?— “They that will not Fast with me now, shall “never Feast with me at the Eternal Supper of “the Lamb. Blessed are they that Mourn, for “they shall be comforted; but woe to them that “laugh now, for they shall mourn and weep. “Blessed are ye that Hunger Now, for ye shall “be filled; but woe to you that are Full, for ye “shall Hunger.”

7. The next Advice is; not (as I have known some Persons do) to eat plentifully *before* a Fast, in order to prevent the Pain of Hunger; or too

(a) Rom. viii. 13.

(b) Gal. vi. 8.

largely,

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largely, *after it is over*, to satisfy it. The first is a Sort of *Romish* Carnival, and only makes more Work for Repentance; the other is *Telam retexere*, a kind of *Penelope's* Web, undoing the Good we have done; and indeed not only destroys the very End and Design of *Fasting*, which is Self-denial and Mortification, but is very hurtful to the Stomach, and often proves the Occasion of those Complaints, which Persons unaccustomed to Fasting, are wont to make against it, as Pains in the Head, Cholicks, &c. But these are rather owing to their own Intemperance, or else Unskilfulness in the Rules and Discipline of Abstinence.

As too sudden a Change from a plentiful and free Way of Living, to a Course of long and severe *Fasting*, is dangerous to the Health, so is likewise an immediate Return from a strict Abstinence to a Large and Liberal Meal. To eat much, or gross Food, after a long Fast, is therefore to be carefully avoided. Many have died, when they came to Eat as eagerly as Hunger prompted them to do, after some Days Want of Food. And according to this Proportion, we may judge of the Danger, which attends too hasty a Transition from long Fasting to a large and full Meal, especially of Heavy and Strong Meats. 'Tis therefore most advisable after Fasting to make a light Repast of light Food and easy of Digestion; rather Liquids, as Spoon-  
meat,

meat, or Chocolate, &c. than Flesh or Roots. But in this Case Experience will be the best Judge, and all may determine for themselves, as That shall decide what is most agreeable to their Health and Constitution.

8. Another Advice to Beginners, whether Young or Adult Persons, is this; that they make not the keeping of *Lent*, the First Essay of Fasting. I know not any thing that has brought it more into Disrepute and Disuse, than this too great Forwardness of some, who in a Religious Fit, have taken up a Resolution to keep a *Whole Lent*, before they had ever acquired any Skill or Experience in *Fasting*, and without using any of the previous Advices, which we have been recommending. The Consequence of this Piece of Rashness can be no other than what generally happens; the zealous Penitent grows sick, finds himself extremely disorder'd in Body, Spirits gone, Strength wasted, &c. hence it comes to pass, that the first and only thing he *Repents* of, is his Fasting, and too hasty Resolution.— This Difficulty and Inconvenience is wholly owing to Indiscretion, and yet serves for a plausible Excuse against all *Fasting* for the future; brings the Duty into Discredit, and raises so formidable an Objection, as frightens and discourages others from attempting, what such as pretend to have tried, do represent as a Burden too heavy to be born. But we may justly pronounce of this indiscreet

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discreet Zeal, as our Lord does in another Case, that *it cometh of the Evil One*: not only the Total Omission of Fasting, which proves the Consequence of such imprudent Conduct, but the very Resolution, which was taken of keeping *Lent* in this manner, being a Temptation of *Satan*. *We know his Devices*, says *St. Paul*; and it is his usual and most successful Device to put Beginners, when their Hearts are warmed with a Sense of their Duty, upon sudden and rash Resolutions of performing such Acts of Austerity, as he knows they have neither Skill or Strength to undergo. This brings them first to tire of, and then wholly to cast off, all such Exercises for the future, as Impracticable, and therefore Unnecessary. This was the very End he aimed at, and this he unhappily compasses by means of our own Weakness and Indiscretion.

9. Another Advice relates to those, who have kept the whole *Lent* with great Strictness, and abstained not only from *Flesh*, but *Wine* and strong Drink. Such Persons must take care when *Lent* is over, not immediately to return to as free and plentiful a Course of Eating and Drinking as they had used before, but rather sparingly and by degrees. It has been made an Objection by some Writers against keeping of *Lent*, that it weakens the Body, impairs the Health, and occasions dangerous Sickneses.----- I agree it does so, (and I speak by Experience) but the Danger proceeds  
not



not (and this the same Experience has prov'd to be true) from the Strictness of keeping *Lent*, so much as from the too hasty and sudden Change from long Abstinence to Fulness of Bread. It is allow'd, and obvious to conceive, that the Stomach is contracted by a continu'd Abstinence, the Spirits lower'd, the Blood impoverish'd, the Body weaken'd, and the Strength impair'd; but this was one of the *Ends* of Fasting, as was before observed, to *mortify the Flesh*. And this to young Persons is of great Use, whose very Vigour and Strength is one of their most DANGEROUS Temptations; and becomes therefore a necessary Act of Discipline, if ever they hope to subdue and keep under the Body; if ever they intend to conquer those sinful Lusts of the Flesh, which they renounced in Baptism.----- *Sine Cerere & Baccho friget Venus*. But this *good End* is quite defeated, if immediately, and as soon as ever the Restraint is taken off, the Penitent return to his former Liberties, and pass all at once from his *Lenten* Fare and low Diet, to the Plenty and Abundance of a sumptuous Table, to High-living, and especially strong Liquors and much Wine.---- 'Tis rational to think the Stomach has not then Strength enough to Digest such Loads of Food, nor the Spirits, to cope with the Violence and Force of Stronger Drinks, than they have for some time been accustomed to. Hence therefore it comes to pass, that not only the Soul, but the Body also

H

suffers

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suffers by this sudden Alteration from a State of Temperance to a Course of Plenty and Excess. For indeed it must now be called *Excess*, what might not deserve that Character before; Excess being properly the Exceeding of that Measure and Proportion, which the Stomach or Head is able to bear. Let not therefore the Blame of those Fevers, or other Illnesses, which after *Lent* some Persons have fallen into, be laid upon the Holy Duty of Abstinence and Mortification, if prudently and discreetly managed; but, where it justly ought to be, upon the too sudden and inconsiderate Return to the Contrary Extream of an Immoderate Plenty — The Strictness of a *Lenten* Fast must be relaxed in the Manner it was begun, by Gentle Degrees; and both the Quality and the Quantity of the Food be so apportion'd to the Strength of the Stomach and Spirits, as may gradually restore both to their former State. — But let it be well considered, whether this Former State was not that of a *Gluttonous* Excess; and if so, as one main Design of Fasting, is to Punish all the Undue Liberties of a Sensual Appetite, it stands to Reason, that the proper Effect it ought to have upon us, should be to lead to, and settle in us a Habit of Sobriety and Temperance. He that bends a Crooked Stick the contrary Way, does it in order to make it straight; Repentance uses the like Method, and by the seeming Extream of Abstaining from our Necessary Food, intends

intends to bring the Appetite to the true and happy Medium of a Virtuous and Christian *Temperance*. And blessed and happy are we, if we can stop and fix here! No Habit whatsoever being more Instrumental to Virtue and Piety than this of Temperance; none so great an Enemy to either, as an Unbridled Appetite. This occurred to the Antient (a) Instructors in Virtue, by the Light of Nature; this is the Doctrine and Sentiment of Christ and his Apostles, *to be Temperate in all Things; to be Sober, and Vigilant; to add to our Faith Virtue, to Virtue Temperance, &c.* And he that by a wise and proper Regimen has acquired this Habit of *Temperance*, tho' it cost him much Pains and Uneasiness to do it, will at length find and sweetly Experience the important and certain Truth of that Oxymoron of St. Paul — *When I am Weak, then am I Strong*. Then will he with that great Apostle, *Rejoice in his Infirmities*, and feel the blessed Effect of that Baptismal Prayer which was offered up for him at the Font — “ The Old *Adam* Buried, and “ the New Man raised up; all Carnal Affections “ dying in him, and all Things belonging to the “ Spirit living and growing in him; the Heavenly “ Gift of Power and Strength to have Victory, “ and to Triumph against the Devil, the World, “ and the Flesh.” — And without it, none of these

(a) See *Pythagoras's Golden Verses* — Γαστρός μὲν πρό-  
τις α, &c. and *Hierocles's* Comment thereon.

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inestimable Benefits are to be ordinarily obtained, none of the happy Effects of that Prayer to be expected.

10. Another Objection I have heard, is from Religious Persons, and has been hinted before, that it indisposes and unfits them for, rather than assists their Devotions. Let such consider that *Fasting* is not recommended, or to be used, for its own Sake, but as a *Means* to a good End. Physick is not taken merely for it-self, but for the Health of the Body, but it makes the Patient still sicker than he was, before it can cure him. If *Fasting* be regarded as the *Medicine* of the Soul, the rough Effects of its Operation will appear to be no Argument against the Use of it; and more especially, as it aims chiefly and ultimately at the Cure of that very *Lukewarmness* and *Indevotion*, which the best of Christians have Reason to complain of and lament. The Truth is, the too general Neglect of *Fasting*, which, as we observed before, is a Reproach to our Religion, as well as Disobedience to our Church, produces that very Unfitness for Prayer and Devotion, that Coldness and Wandring, which is the Subject of the present Objection and Complaint.— But surely there can be no more Argument in this against the Use of *Fasting* (if *Fasting* be a *Duty*, as we have proved it to be) than that Irksomeness in Prayer, which evil Habits have created in the Mind, should excuse from Acts of Devotion, merely



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merely because they are become tedious and unpleasant to us; or that the Exercise of Repentance may be dispensed withal, because it is attended with Sorrow and Contrition. All bad Habits must needs be rectified and put away, or we are undone; and the *Old Man* in us is no other than such Inveterate Habits. Now to crucify these with the Affections and Lusts, is the great Design of the Gospel, is that *cutting off a Hand*, that *plucking out an Eye*, which our Lord warns us, are much better to part with, than to be cast into Hell with all our Members, that is, with all our Sins and evil Habits about us.—The Operation that saves Life, must be borne, tho' never so severe. And the stronger the Conflict of the Remedy with the Disease, the more likely the Success, the more effectual the Cure. It is a good Rule in Spiritual Exercises, not to judge of them by the Complacency, or any sensible Pleasure they afford, but by the ready and humble Obedience wherewith they are performed. So that the very Unwillingness of the Flesh, when over-ruled and subdued by the Spirit, adds a greater *Virtue* to the Duty, and becomes a more acceptable Sacrifice, than any of the extraordinary and more specious Acts of Religion, to which the Flesh has no Reluctance or Disgust. The Flesh we know lusteth against the Spirit, and the Spirit against the Flesh: Our Duty and our Safety consists in our taking part with the Latter, where-ever there

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is any Opposition; for he, and he only, that thro' *the Spirit doth Mortify the Deeds of the Body, shall live.* It is a great Mistake to place our Religion in great and eminent Duties, in high and uncommon Flights and Fervors of Devotion: The Love of God is better expressed in doing *well* our ordinary Actions, and keeping within the Sphere of our proper Duty and Employment. Our highest Perfection here consists in these two Things: 1. In doing what God and his Church require of us. And 2. In doing it *well.* This is our Task, as we are Christians, and as we are Men. Not to aim at Things Wonderful and Extraordinary; this may betray us to Vanity and Pride: But faithfully to discharge what our Place requires of us; to follow our Work, whatever it be, even the most painful or servile Labours, and that, *as to the Lord, and not unto Men, knowing that whatever Good any Man doth, the same shall he receive from the Lord, whether he be bond or free.* Wherefore our Duty is not to regard how pleasing and agreeable, but how necessary and incumbent any Action is, that we are called upon to perform. Where a positive Command has determined the Service and the Time, the *Choice* is not left to our-selves, nor will any Commutation be allow'd. Our Lord tells us, that it *behooveth us to fulfil all Righteousness*; but the Value of the Performance lies only in the Obedience we shew; nor is it  
the

the *Matter* of our Actions, so much as the *Manner* of doing them, which recommends them to God.

The like Advice and Answer may be accommodated to those Persons, who object against *Fasting* as the Cause of *Fretfulness* and *Impatience*.

11. But you'll say, there is no *Merit* in Fasting; it is true, there is not. Yet is it not (as hath been proved) a Thing *Indifferent*: 'Tis no longer left to our own Option, whether we should Fast or no. There is no Merit in any Duty; the *Opus operatum*, the mere Act, cannot profit. Even Prayer and Sacraments are of no Use, but as they are Commanded, and Rightly performed; as they are Instruments of Religion, and Means of Grace. *When you have done ALL, say, you are unprofitable Servants.* But if it be true that God approves, and the Church requires our Fasting, we may as well excuse ourselves from the Sacraments, or any other Instituted Duties of Religion, as from Fasts and Abstinence, when required. Our Lord assures us, there are some evil Spirits, some Sins, which cannot be cast out but by Prayer and *Fasting*. Who can say, they have none of those kind of Sins to be overcome and cast out? 'Tis rather a shrewd Sign they have them most, who are so loth to use a Remedy of Christ's own Prescription for the Cure. Does not the Proud

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Man abhor and reject the Remedies of Pride; the Angry Man, of Anger; the Slothful, of his Sloth; the Intemperate Person, of his Gluttony and Excess? Now *Fasting* is a sovereign Remedy for all These, especially the Latter, which it is more immediately levell'd against. So that altho' it be not *Meritorious*, we must own it to be *Necessary*. And we are told (see Dr. *Hamond* on *Luke* xvii. 10.) There are two Sorts of Things *Necessary*; 1. Those Things which are so *Necessitate precepti*, or because they are *Commanded*. 2. Others *Necessitate medii*, necessary as *Means*; without which I cannot do that Service which is required of me. And both these Kinds of Necessity concur in *Fasting*; the first, to bind it on our Conscience; the other, on our Reason, as Useful and Expedient. And who that views it in this Light, will think it safe or prudent to neglect it on any Pretence whatsoever?

12. Nor are the Difficulties, which raise this Clamour against it, at all so great, as they are imagined to be; or will so appear to any that shall think fit to follow the foregoing Advices. They are nothing comparably so hard, as the Victory over our *Passions*. Nature it-self can easily subdue and conquer the *Sensual* Appetite: Worldly Men do it every Day for worldly Considerations; but nothing less than Grace, and an Almighty Power, can subdue the vicious Tempers of the Mind. And the chief Reason, why



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so many raise Objections against this Duty, is not from any intrinsick Difficulty there is in itself, but from a slothful and effeminate Spirit, and the very little Pains they have taken to attain to it; or the wrong Steps they have made in going about it.

13. As to those who are piously disposed to conform to the Orders of the Church, and so in the Sense our Lord spoke it, to *fulfil all (a) Righteousness*; let them, in the first Place, act with *Caution* in the Resolutions they make; next, faithfully use and keep to the Means for effecting such good Resolutions. But lastly and chiefly, direct all to the only true End they ought to have in View, the Glory of God, and Salvation of their Souls; the bringing their Hearts to a penitent, devout and holy Frame, and so keep them. It will not suffice that we *Intend well*, except we *Perform*. We may soon be diverted from our best Designs, either by Temptations, or by the

(a) i. e. As *Goodwin* explains it in his *Antiquities*, "conforms to all the Injunctions of the Church," which the *Jews* call'd by the special Name of *Righteousness*; hence they had their Profelytes of the Gate, who comply'd only with Part of their Ceremonial Law; Others, who submitted to the Whole, and were Circumcised, &c. These last were termed Profelytes of *Righteousness*. Our Lord, both by his Precept and Example, binds it as a necessary Duty on his Followers to fulfil *ALL*, not only Moral and Divine, but Positive and Instituted Laws: Not only to obey God, but the Church.

Inter-

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Interruption of worldly Business. But if the Revolutions of Time bring on us the Cares and Troubles of this Life, they also bring with them the frequent Returns of Devotional Exercises and Christian Duties; which being a happy Counterpoize and Relief to our Sorrows, should never be neglected, or slightly performed.

And while we are speaking to the pious and humble Penitent, it may not be amiss to add, that, besides Fasting, Alms, and Prayers, whereby in a most expressive Manner we devote to God our Bodies, our Estates, and our Souls, there are some other Means of less Necessity; which yet have a good Effect on the Inner Man, serving to move our Affections, to encrease the Fervor of our Devotions, as well as declare our Sincerity; such as Reading, Meditation on proper Subjects, mental Prayer, Silence, and Retirement, strict Examining of our State, and noting the Particulars in Writing; Prostration, Watchings, &c.

Experience, and the Approbation of the best of Men, have recommended these Things as many ways useful and profitable; but being Arbitrary, and of a more Indifferent Nature, they may be vary'd at Pleasure. However, it is certain such outward Rites and Actions have some Influence upon the Heart, and encrease our Zeal as well as flow from it, so that we may say with *St. Augustine*, "Tho' they proceed from the Affections, they do re-act upon them, and so  
" augment

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“ augment the Fervor which at first produced  
“ them. ” And a blessed Martyr of our Church  
said well, “ That the inward Worship of God,  
“ while we live in the Body, needs External Helps;  
“ and all little enough to keep it in any Vigour.”  
But then,

14. These voluntary Observations should not  
lead any to Scruple or Superstition, who are  
pleased to use them; nor should others, who use  
them not, Censure such as do. This would be  
both uncharitable and indiscreet, for in them-  
selves they are but *Adminicula pietatis*, Helps,  
and Helps only, to Devotion and holy Contri-  
tion. And all that know themselves as they  
should, cannot but be sensible that they have  
need of all possible Aid to stir them up, and re-  
lieve their Dulness. He should be very sure of  
his Strength, that refuseth the Assistance of all  
Auxiliaries.

15. But lastly, (as St. Paul said) *I shew you*  
*still a more excellent way*; and that is, the *Love*  
*of Jesus*. “ Consider what His Love hath done  
“ for thee, and it cannot fail of a mighty Influr-  
“ ence *upon* thee. Love, like Active Fire, turns  
“ all Things into its Likeness, and Resemblance  
“ begets Love. Love it was that vested the  
“ most High God, the Holy Jesus, with thy  
“ Flesh and Infirmities. He became like thee  
“ that thou mightest love, and be like, Him.  
“ And if thou imitate the Life of Jesus, ’twill  
“ make

## 84 *The Right Use of* LENT: *or,*

“ make thee so like to himself, that he cannot  
 “ chuse but love thee. Consider what, and how  
 “ much he *suffered*, to rescue us from Sufferings  
 “ and Misery: What, and how much he *did*, to  
 “ make us eternally happy. How did he lay by  
 “ his Glories, to entitle US to them! How did  
 “ he become Poor, that he might pay our Debts!  
 “ Weak, that he might die; and Die, to van-  
 “ quish our Enemies, and save us from Death!  
 “ Think of his Hunger and Thirst, his Fasting  
 “ and Temptation, his Agony and Bloody Sweat,  
 “ his Cross and Passion; and then tell me, if we  
 “ can ever do too much for him, who has done  
 “ and suffered all this for us. He professes of  
 “ himself, that he came not to do his Own Will,  
 “ but the Will of Him that sent him. And  
 “ shall we contend for Our Will in Contradiction  
 “ to His? *The Cup which my Father hath given*  
 “ *me, shall I not drink it?* This was his Way of  
 “ demonstrating his Love to his Father. And  
 “ again, *That the World may know that I love*  
 “ *the Father; and as the Father gave me Com-*  
 “ *mandment, even so I do; arise, let us go hence,*  
 “ John xiv. 31. How ready was he to go to his  
 “ Cross! how forward to deliver himself up in-  
 “ to the Hands of his Crucifiers, rather than not  
 “ comply with that Order he had received from  
 “ his heavenly Father!” And shall not we chuse  
 his Divine Will in Preference, and even in Op-  
 position, to our Own, that we may make it ap-  
 parent



parent to Our-selves and the World, that we love him indeed? *Abraham* was willing to offer up his beloved *Isaac*, and therefore was called the Friend of God. If we sacrifice our Will to His, we give him the best Proof of our Duty, and our Love. But the Sacrifice which at this Time, this Penitential Season of *Lent*, we are called upon to offer up, is not so much our *Isaac*, our Only Beloved, our chief and principal Blessing; not so much our Souls, as the *Body*, with its Affections and Lusts, that *Brutal* Part of us, the *Ram*, that is *caught in the Thicket*, and substituted by the Divine Appointment, and most gracious Indulgence, instead of our more precious and immortal Souls. And shall we refuse to offer *This* for the Release of our Soul, when the Altar, the Wood, the Knife, and the Lamb for the Burnt-offering, are all provided for the Sacrifice? He that will not sacrifice his *Flesh* in Obedience to God, and Discharge of his Soul, can never be thought to fear the one, to value the other, or to love either. He chuses rather to sacrifice *Isaac*, than the *Ram*.

Now the only Cure of this strange Stupidity, this wretched INDIFFERENCE towards God's Commands and our own Salvation, is *Divine Charity*, or the Love of God. For as all Sins and Miseries proceed from a *misplaced Love*, so all Virtues and Felicities are the Product of *Love well guided*, and placed on the right Object.

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ject. This is as beneficial and advantageous, as the other is pernicious. That is, according to *St. Augustine*, " As Self-love or Concupiscence " is the Root of all Evil, so the Love of God is " the Root of all Good, and the Stock whence " all Virtues grow." The Excellence of *Divine Love* is so great, so transcendent, that it alone is accepted on its Own Account, and all other Things only for the sake of It. A *Faith* strong enough to work Miracles, *Alms* the most extensive, and even the Flames of *Martyrdom* profit nothing without Love, 1 *Cor.* xiii. Love it is that makes all good Works Meritorious in the best Sense; Love that gives a Value to all other Virtues; or rather, it is Love that produceth all our Virtues and good Works.—Love is the Discharge of our whole Duty; the Fulfilling of the Law: 'Tis the *one Word*, that expresses, and contains all Duties; 'tis the Grace, that renews, and sanctifies our Natures, and *abides for ever*: It is the greatest, the most excellent Gift of God; it is even the *Divine Spirit*, who unites all Things within the Bonds of Love and Unity, and with whom all good Things are given. Divines teach, that the Holy Ghost proceeds from the Father and the Son by way of Love, wherefore He is called *Nexus Amoris, quo conjungitur Pater cum Filio, & Filius cum Patre*; that is, in the Language of our Church, " (a) That in the Unity

(a) Collect for Trinity Sunday.

of

## A HELP to PENITENTS. 87

“ of the same Spirit, the Father and the Son live  
“ and reign One God World without End; ” or  
as St. *Augustine* expresses it, “ The Love, where-  
“ with the Father and the Son love mutually, is  
“ the Holy Spirit, and represents best the My-  
“ stery of their Incomprehensible Union.

Now this *Divine Spirit*, which is the Eternal Love of God to Himself, is given to us in the Grace of Love and Charity; whereby we also are joined together into one Body, and all united to God in Christ as under one Head. Therefore in our holding Communion with the Church, we are commanded to (a) *keep the Unity of the Spirit in the Bond of Peace*; and are taught, that (b) *the Love of God is shed abroad in our Hearts by the Holy Ghost, which is given to us*. And that (c) *the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, are all One and the Same Thing*.

But to come to the highest Elogium of Divine Love, we may say with St. *John*, that *G O D is Love*, and then we have said all that can be said. (d) *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him*. That is, “ God  
“ is an Abyfs of Love and Goodness, ’tis his  
“ very Nature, ’tis his Essence. By Love he  
“ gives Himself to us, and by Love we give Our-  
“ selves to Him, are transformed into Him, be-  
“ come One with Him, and He with Us. ” —

(a) Ephes. iv. 3.

(c) 2 Cor. xiii. 4.

(b) Rom. v. 5.

(d) 1 John iv. 16.

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Wonder not therefore if the Effects of Love are so Glorious and Divine, when it proceeds immediately from God, and is the Communication of Himself to us; when it is the very Grace of our Lord Jesus Christ, and the most precious Gift of the Divine Spirit; when it is the Sanctification of our Natures, and the Bettering and Perfecting the Noblest of all Human Affections, *Natural Love*, that powerful Passion, whereby all Things, and all Men are governed.

If these Things be so, and this Holy Flame has carry'd the Devout Lovers of Jesus to such Exalted Degrees, not only of Obedience, but Sufferings also for his Name Sake, especially the Saints of Former Times, let us not for shame think it too much, or too severe a Task to comply with the gentle Discipline of this Holy Penitential Season: But rather, with St. *Augustine*, cry out, with a pious Vehemence, a holy Ambition to equal the Magnanimity and glorious Triumphs of the Primitive Christians, *Cui non possum, quod isti & istæ?* “Why cannot I do “what these my Christian Brethren and Sisters “have done before me”? Hath not God done as great Things for Me, as for Them? Hath he not given me the same Promises, and the same Helps, as They had? Do not I hope to be their Companion and Fellow-Citizen in Heaven? Why then do I not love my God as much as They? Or rather, where is the Difficulty, Why  
such



## A HELP to PENITENTS. 89

such Reluctance, in these little Things, but because My Affections are so Languid and Cold towards Heaven, My Love so short of Theirs?

Obedience to the Church is a sure Mark and Expression of our Love to God : But if we hear not his Church, what are we to each other, what are we to Him, *but as Heathens and Publicans* ? And yet how neglected, how despised is this pious Submission to our Holy Mother ! What by Pride and the Refractoriness of some, what by Ignorance and Indevotion, by Looseness and Irreligion, that Obedience, which ought to be paid to the standing Rules and Orders of our Spiritual Governors, is so generally laid aside, that many, who would, yet dare not press it upon the People ; and even they who do Obey, do it secretly, as tho' it were Dishonourable, and a Shame to own it. Hence also comes the too Common Neglect of *Confirmation*, that most Useful and Apostolick Constitution : The Non-observance of Holydays and Times of Solemn Devotion : Hence the slight Regard to the Public Worship of God, and the Infrequency of Receiving the Holy Communion ; hence the unhappy Reservedness of most People in neglecting to acquaint their Spiritual Guides with the State of their Consciences, to desire the Benefit of Absolution, or even seek their Advice. And, to conclude, hence proceeds that Universal Desuetude of *Fasting*

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*ing* upon appointed Days, and even of the Clergies Bidding them.

But let all those who Love JESUS, amend this for his Sake; For His Spouse the Church is, and hath received all her Power from Him; and let them yield, not a Blind and Implicite, but a Rational, Free and Religious Obedience to all Ecclesiastical Injunctions. Hereby shall it appear that we Own the Authority of our Heavenly King, when we are subject to these his Officers, by whom he now reigns over us, to whom he hath given the Keys of his Kingdom, and whom he hath appointed Stewards of his Mysteries. Hereby shall we have a Right and Interest in the great *Expiatory Sacrifice*, which the Church is to Celebrate at the Conclusion of this Solemn Season, and so often Commemorates in the Holy Eucharist. And also in all those Services, Solemn Prayers and Benedictions, which she daily offers up at the Throne of Grace. Hereby shall we exercise two of the Virtues which most distinguish the Christian, and Conform him most to the Image of our Lord and Saviour, even *Meekness* and *Humility*.— And if *Solomon* knew the True Mother by her Love to the Child; the true Child of God may be known, as by his Likeness to his Heavenly Father, so by his Love and Duty to his Mother the Church.

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15. To conclude; As *Fasting* and *Alms* are the Two Wings of *Prayer*, and all Three must unite their Strength to raise our Heavy Hearts from this Earth to the Regions of Love and Bliss: As all three ascended together as a Memorial before God, to plead for *Cornelius*; and our Blessed Lord in One Sermon joins all Three together, and assigns them One Reward; let the Humble Penitent on the Day of Humiliation, first search out his Spirit, and then Renew his Baptismal Vow against the Flesh, the World, and the Devil after the following Manner.

Blessed Lord! I have been too much addicted to *Sensual Pleasures*; but now I come to express my Grief for it, to mourn, to afflict, to condemn my self as unworthy of those Comforts and Refreshments, which thou hast allow'd me. I now take Vengeance on my Inordinate Appetite for its having offended Thee; and for its still tempting me to offend. I repent, O Lord, I repent, and abhor my self for every Act of Intemperance and Excess; For Indulging so much these *sinful Lusts of the Flesh*, which I Renounced.

*Mammon* also have I too much served, been too fond of the *World*, even this wicked World, with all its *Pomps and Vanities*, which I once abjured. But now I return, and again Devote all I am, and all I have to Thee. Let the Alms I intend to bestow this Day, be a Pledge that all

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I have is Thine, and that I purpose by thy Grace, to use it for Myself with more Moderation, and spend it on Others with greater Charity. That so Thou mayst be acknowledged and glorified in all that belongs to me, for thy Gifts of Bounty and Grace; and my Alms-Deeds may Testify my sole Dependance on Thee, my Sovereign Lord and Master, my Benefactor and my Friend.

My *Heart* and *Affections* have long been Estranged and Alienated from Thee. The Enemy has too long engrossed me as his Vassal, and engaged me in His Work. Thy Service which I had undertaken, have I shamefully declined; His, which I renounced, have I impiously embraced: But oh! I return, I return, thy poor Prodigal, no more worthy to be called thy Son, nor even thy Servant. I come this Day with gushing Tears and humble Prayer, begging to be once more admitted into thy Service; and that Thou wilt again vouchsafe to be my Lord and Master. Behold! my Soul is poured out before thee; (a) *My Soul thirsteth for thee, my Flesh also longeth after Thee, in this barren and dry Land, where no Water, no Comfort, is.*—(b) *In the way of thy Judgments, O Lord, have I waited for Thee: The Desire of my Soul is to thy Name, and to the Remembrance of Thee. With my Soul have I desired Thee in the Night; yea,*

(a) Isai. lxiii.

(b) Isai. xxvi.



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*with my Spirit within me will I seek thee early :  
For when thy Judgments are in the Earth, the  
Inhabitants of the World will learn Righteousness.  
O let no Creature or Passion whatever draw me  
off again from this Love and Duty which I owe,  
and profess to Thee.—O knit my Heart unto  
Thee, that I may fear thy Name. Amen.*



THE

2 AP 63



T H E  
Right Use of *LENT*:  
O R,  
*A* HELP to PENITENTS.

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P A R T. IV.

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*The* PRACTICE *and* EXERCISE of  
REPENTANCE; *or, A* SCHEME  
*for* PENITENTIAL DISCIPLINE.



THE next Thing to be Consider'd is,  
1. *What* we are to Repent of; and,  
2. *In what Manner*. If these, or  
either of these Branches be Want-  
ing, or Defective, our Repentance  
cannot be Perfect or Compleat.

No One doubts, but *What* we ought to Re-  
pent of, is *Sin*; but *Sin* is too General a Word;  
and therefore must not be consider'd in the Gross,  
the *Whole Body* of Sin, as *St. Paul* speaks, in a  
single

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single and transient View; but be reduced to its Parts, and view'd in its Particular *Members*; (a) as the same Apostle calls the several *Kinds* and Degrees of Sin.

(b) *Sin* is Defined to be a *Transgression of the Law*. And the Divine Law, as *David* saith, (c) is *Exceeding Broad*, that is, extends to every possible Case or Action; Sin therefore must likewise be *Exceeding Broad*, equally various, and as Extensive as the Commands of God are, in their utmost Latitude and Degree.

But if the Notion of Sin in *the Gross*, be too General, the Descending to every Minute and Possible Case, will, on the other hand, be too Diffusive and Particular; and consequently too much dissipate that Attention, which is peculiarly requisite in the Business of Repentance.

As for my own Part, I know no Method more useful in this Enquiry, concerning the Object of Repentance, than to consider it, either under the Three Heads (as our excellent Catechism has ranged them) of the *Pomps and Vanities of the World*, the *Lusts of the Flesh*, and the *Works of the Devil*; or else, more particularly, according to the Division which many of the Primitive, as well as Modern Divines have made of all Moral Evil, or Sin in the General, into the Seven following Kinds; which because they

(a) Col. iii. 5.

(b) 1 John iii. 4.

Psal. cxix.  
are



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are, in a more especial manner, of a fatal and *Mortal* Consequence to the Soul, that wilfully Commits and Continues in them, or in any One of them, are commonly call'd the *Deadly Sins*. To wit, *Pride, Envy, Covetousness, Luxury, Gluttony, Anger* and *Sloth*.—There is hardly any Kind of Vice or Moral Evil, but may be reduced to One of these General Heads.

The Nature, Symptoms, and Effects of Every one of these *Deadly Sins*, ought carefully to be Learn'd, and well Understood by every Penitent: For how shall we *eschew Evil*, if we know it not? How should we *do Good*, except we Discern it? How shall we refuse the One, and chuse the Other, if we cannot Distinguish the Difference betwixt them?

But before we proceed to consider the *Deadly Sins*, it seems necessary to take a View of the *Soil* in which they grow; and that is *Self-Love*.

This Corrupt *Love of Self*, is that which really and truly first occasion'd our Fall from God; and is what still makes Repentance, or Conversion to Him, so Difficult, and so very Ungrateful to Flesh and Blood.

Did we but *Know* Our-selves, we should soon be convinced, there is little in Us, that Deserves our Love, little that we need admire or be fond of, but very much that we have Reason to be ashamed of, and abhor. Even the pious *Job*, when he saw the Corruption of his Nature, and

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the real Turpitude of Sin, could not bear himself; but cry'd out with great Vehemence and Concern, *Lord, I abhor my self, and Repent in Dust and Ashes.* His Inward Filth, and the Deformity of Sin, appear'd to the Eye of his Soul, and Enlighten'd Reason, much more Shocking and Grievous, than his Outward Rags, his Dung-hill, or his Sores.

*Self-Love* then (as opposed to the Love of God, for so we are to take it here) is the Source, whence all Sin flows, the Soil and Subject, wherein it grows and exists. A Heathen could see this Truth by the mere Light of Reason. "The Chief Evil of all, saith *Plato*, is that which "by Nature is implanted in us, that all are too "great Lovers of Themselves, too full of Self- "Complacency.---This Distemper is the Foundation of all Errors and Faults in Life, because "Love is Blind, and easily Deceived in what "concerns the Object Beloved."

Another calls *Self-Love*, "The Inmost Garment of the Soul, because this Vicious Passion "sticks closest to us, and is of all Others the "last and hardest to be put off."

The Holy Scriptures call it the *Flesh*, the *Old Man*, which is Corrupt according to the deceitful Lusts. And our Blessed Saviour, to shew the Necessity why all, who are willing to return to God, should Renounce all *Self-Love*, declares it as an Indispensable Preliminary in His Religion, that

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that whosoever will be his Disciple, must *Deny Himself*, and take up his Cross, and Follow Him.

To conclude, All the Deadly Sins are no other than so many Variations, or Different Fruits and Effects of *Self-Love*, diversified by different Objects and Passions; so that,

*Self-Love* reflected upon it-self, and taken up with, and admiring its own Excellencies, is ————— *Pride*;

Regarding Others with an Evil and Jealous Eye, as Rivals and Competitors in Merit or Happiness, is ————— *Envy*,

Seeking its own Profit, is ————— *Covetousness*,

its own Pleasure, is ————— *Luxury*,

its Revenge, is ————— *Anger*,

The Gratifications of Taste, is ————— *Intemperance*,

And its own Ease, is ————— *Sloth*.

The whole Business of Repentance is to Rectify and Correct this Vicious *Self-Love*; the Season of *LENT* is the Time more especially Appointed by the Church (in Imitation, as well as Holy Remembrance, of our Lord's Spiritual Combat) for leading us forth to Battle. *Self-Love* is the First Enemy we have to Engage and Conquer; and the Seven Deadly Sins, with their respective Attendants, are the Army, which, like the Seven accursed Nations of *Canaan*, are to be Rooted out, and utterly Destroyed by the *Israel* of God, by all that are True and Faithful Soldiers of *Jesus Christ*.

I. Of *P R I D E*.

**P**RIDE is properly the *First* of all the Deadly Sins, because it was the First Sin, that ever was committed, and is still the common Root and Cause of all other Sins.

*Pride* is an Inordinate Opinion of our own Merit and Excellence, or, *Self-Love* reflected on it self, and admiring its own Worth.

It cast Satan and his Angels out of Heaven, and Man out of Paradise.

It first open'd the Gates of Hell, and for ever shuts the Doors of Heaven.

It renders all Happiness impracticable, by separating from God, the only Fountain of Bliss:

And makes all Virtue Impossible, because it ever Resists, and is ever Resisted of God, and is therefore Incapable of Grace.——*The Ungodly is so proud that he careth not for God; and, God giveth his Grace only to the Lowly.*

True Virtue seeks only the Glory of God and Good of Mankind, without any Self-interested View of Profit or Praise. But *Pride* is mere Self-love, seeking nothing but its own Ends in every thing it says or does, and respects God or Man no farther than it may soothe and humour its Vanity.

It is the *Unjust Judge* that neither fears God, nor regards Man.

There



## A HELP to PENITENTS. 101

There are three Kinds of PRIDE;

1. *Against God,*
2. *Against our Neighbour,*
3. *Against our Selves.*

1. *Pride against God* is the Cause of all Impiety, Disobedience and Irreligion.

Of all Irreverence in Religious Actions.

Of all Contempt of God's Word, His Church, His Ministers, or Sacraments.

*Despising the Cross of Christ.*

Of all Presumption or wilful Sin; all Self-sufficiency, or vain Confidence in our own Strength, Abilities, Wisdom or Riches.

Of all Heresy; Denying or Questioning the Articles of our Faith.

Of Schism; separating from the Church, without just Cause, and Dividing the Body of Christ.

Of all Impenitency, or Refusing to Repent.

Of Tempting God; or Presuming on his Goodness, Provoking his Justice, or Doubting his Power, Providence, &c.

Of all Curious Enquiries into the Nature of God, his secret Decrees, or the Mysteries of Religion, as the Trinity, Incarnation, &c.

Of all Profaneness, or Casting off the Fear of God, Blaspheming His Holy Name, Denying His Being, making a Mock at Sin, Ridiculing

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Religion, the Clergy, the Sacred Offices or In-  
junctions of the Church; in a Word, despising  
God's Service and Servants.

On the other hand, it is the Cause of all Hy-  
pocrisy, seeking the Praise of Men, more than  
the Praise of God. *John xii. 43.*

2. *Against our Neighbour.*

*Pride* is the Enemy of all Society, Affection  
and Friendship.

Is the Cause of Ambition and Vain-glory;

Of Arrogance, or assuming to our selves more  
than is Due;

Of Haughtiness, *Overlooking*; of Contempt,  
*Despising*; and of Insolence, *Affronting* our  
Neighbour;

Of Imperiousness; affecting a Superiority  
over Equals, or too Lordly a Carriage towards  
our Inferiors.

Difficulty of Access, to those who have Deal-  
ings with us;

Uncourteousness; or Want of due Respect to  
those *Above*, and of Condescension to those *Be-  
low* us.

Of all Ingratitude;---The Proud have too  
high a Conceit of their own Merits to acknow-  
ledge an Obligation; too mean an Opinion of  
Others to think them worthy of a Return. See  
*Dr. Stanhope on the Ep. and Gof. 3d Vol. p. 446.*

Of all Obstinacy and Stiffness, in Defending Opinions of small Consequence, and Unwillingness to own Mistakes: Contending more for Victory than for Truth.

Of all Resentment, when Reproved or Affronted; of Impatience under Commands, Advice or Correction.

In a Word, of all *LYES*; Lying is the very Essence and Spirit of *Pride*, and *Pride* in all its Parts is nothing else but a continued *Lye*, diversifying it-self under various Shapes and false Appearances, and in every Act of Sin, which it tempts us to commit, brings nothing but *Lyes* to persuade us to it.

This is the *Deceitful Balance*, the *False Weights and Measures*, which are an Abomination to the Lord, *Prov. xx. 23.*

### 3. *Against Our-selves.*

This Kind of *Pride* is the highest Injury we can do Our selves, as well as the greatest Folly we can commit.

There are Three Things, we are apt to be Proud of;

The Goods of Grace,  
The Goods of Fortune,  
The Goods of Body or Mind.

To be Proud of Grace or Virtue, is the sure way to lose it.

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To be Proud of Worldly Wealth, Honour or Prosperity, is to abuse, and be undeserving of them.

To be Conceited of Wit, proves a Man a Fool.

To be Proud of Beauty, shews the Soul is Deformed; to be Proud of Health and Strength, shews the Mind weak and unsound.

And as all these are God's Gifts; to value our selves for them, is the basest Ingratitude to Our Great Benefactor; *For what have we, that we did not receive from Him?*

*Symptoms and Marks of Pride.*

Talking much of our selves, and our own Exploits.

Extolling and Commending *Self*, to eclipse and lessen Others.

Detracting from Others, to Magnify *Self*.

Elation in Prosperity;

Dejection in Adversity.

Too great a Dread of Disgrace, or Uneasiness under it; or,

Too slight a Sense of Shame.

Too great a Deference, or Indifference for the Opinion of Others.

Passionate Apologies; too great Earnestness to Vindicate or Excuse Faults.

Vanity in Cloaths, Furniture, Equipage, Table, Title, &c.

Affecta-



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Affectation in Mien, Gesture, Speech, Apparel, Wit, &c.

Singularity in Opinion, Behaviour, Dress, &c.

All Strife and Contention.—*Prov.* xiii. 10.

All *Outward* Pride, in Actions, Dress, &c. is the Symptom or Token of that, which lies in the Heart, As a Tree is known by its Fruit.

But *Inward* Pride, or the Pride of the Heart, is often so disguised, as not only to impose upon Others, but often on Our-selves; and must therefore be carefully Watched and Examined.

When we perform Virtuous or Religious Actions, however fair their Appearance may be; consider well, from what *Principle* they flow: If from Charity, or the Love of God and our Neighbour, they are Laudable, Glorious, and Honourable; if from Self-Love, and are tinged with any of the foregoing Symptoms, they are base, counterfeit, and vicious; for instance,

Religion, if acted by *Hypocrisy*, turns to Superstition or Enthusiasm towards God, or Treachery and Deceit towards Men.— See *Mat.* xxiii. 14.

If by *Self-Sufficiency*, it leads to Sins of Presumption;

If by *Impenitency* or Neglect of God's Word, it carries us to Despair;

If by *Heresy*, it betrays to Atheism and Irreligion.

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2. The Social Virtues of Friendship, Generosity, Justice, &c. if tainted with *Pride*, change their very Nature, and degenerate into Flattery, Prodigality, extream Rigour, or an affected Lenity.

In a Word, all the following Deadly Sins, of *Envy*, &c. are the Genuine and Immediate Offspring of the Vice of *Pride*. “ *Pride*, saith Gregory, is the Root of every Evil, and Queen of the Vices.” Another calls it, “ The Mother of Vice, and Stepdame of Virtue.

*Remedies of Pride.*

For Cure of *Pride*; that is, truly to Repent of it;

1. Consider well its several Symptoms, Causes, Tendencies and Effects; and work up your Mind to a just Abhorrence of every kind of *Pride*, especially such as you find your self to be most subject to.

2. Call up all the Powers of Reason and Truth; take off her Mask, strip her of all her Disguises, view her in her Nakedness and Native Deformity, and she will appear, not only Contemptible, but Hideous, when Divested of her borrow'd Plumes.

3. As *Pride* is made up of nothing but *Lyes*, never consult it in any Action or Design, for it will certainly Mislead and Betray. If you take her for Guide in pursuit after Happiness, she  
con-

constantly recommends the *Broad Way*, that leadeth to Destruction; the *Narrow Path*, and *Streight Gate*, she vilifies and abhors.

4. Collect and apply the wise Sayings of Poets, Philosophers and eminent Preachers, as so many Medicines to heal, or check this deadly and growing Evil. Reflect on the numerous Examples of Vengeance, which have attended this Vice. Above all, store the Mind with proper Texts of Scripture, such as these that follow; that so you may be constantly prepared with this Sword of the Spirit, to Resist its Assaults, and quench all its Fiery Darts.

Texts of Scripture.

*Pride and Arrogancy, and the Evil Way, and the froward Mouth, do I hate.*—[Saith Wisdom.] Prov. viii. 13.

*When Pride cometh, then cometh Shame; but with the Lowly is Wisdom.* Prov. xi. 2.

*Every one that is Proud in Heart, is an Abomination to the Lord; tho' Hand join in Hand, he shall not be unpunished.* Prov. xvi. 5.

*Pride goeth before Destruction, and a haughty Spirit before a Fall.*

*A Scornor seeketh Wisdom, but findeth it not.* Prov. xiv. 6.

*Woe unto them that are Wise in their own Eyes, and prudent in their own Sight.* If. v. 21.

Thus

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*Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches; But let him that glorieth, Glory in this, That he understandeth and knoweth Me, that I am the Lord, which exercise Loving Kindness, Judgment and Righteousness in the Earth; for in these things I delight, saith the Lord. Jer. ix. 23.*

*The Lord will destroy the House of the Proud. Prov. xv. 25.*

*Pride was not made for Man. Eccclus. x. 18.*

*Why is Earth and Asbes Proud? Eccclus. ix.*

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### *Of Envy, the Second Deadly Sin.*

**E**NVY is an inward Grief and Repining at the Good of Others: or *Self-Love* regarding the Excellencies or Happinefs of Others with an *Evil Eye*.

It is like a weak or diseased Eye, that is offended with every thing that is Bright, and cannot bear the Light.

*Envy* therefore is always Unjust, because no Man commits a Wrong by being Happy.

*Envy* is the Eldest Daughter of *Pride*, and the Parent of all Mischiefs.

*Pride* cast *Satan* out of Heaven, but it was *Envy* that made him a Devil, and is still that restless



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restless Fury, that makes him a Hell and Torment to himself, and the Foe of God and Man.

*Envy* is called the Antagonist of the Fortunate; the Ulcer and Saw of the Mind, and is compared to the Rust that destroys the Iron which breeds it; to the Viper that gnaws its Way into the World, thro' its Mother's Womb;

To the Mildew in Corn;

To the Tares among the Wheat;

To the Dog in the Manger.

*Invidia Siculi, &c.*

*Sicilian* Tyrants never could invent

Than Envy, is, a forer Punishment.

*The Effects and Symptoms* of this Vice are,

1. All Kinds of Uncharitableness; viz.

*Wickedness*, or Delight in Mischief;

*Malignity*, or putting the worst Construction on what is said, or done by others.

*Ingratitude*, or doing Evil for Good;

*Hatred of those that are Good*;

*Rejoicing in Evil*, and *not rejoicing in the Truth*;

*Tempting others to Sin*;

Suffering false Stories to stick upon others, or Divulging whatever may blast our Neighbour's Fame and Reputation;

If the Matter be False, or Doubtful and Uncertain, 'tis Calumny or Slander.

If

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If the Evidence be not sufficiently clear, it is  
*Rash Judgment.*

2. All Evil-Speaking; *Backbiting, Whispering, Railing, Reviling, and Tale-bearing.*

*Upbraiding others with our Kindness;  
Reproaching them with their Faults;  
Mocking them for their Infirmities;  
False Accusations; Cursing Enemies.*

3. *Discord, with all its Effects; such as, Aptness to give, or take Affronts;*

*Unpeaceableness, Variance, Strife, Bitterness, Clamour, Emulation, or provoking one another; Implacableness, or Difficulty of being appeased for any Offence; an Unforgiving Spirit;*

*Revenge, or requiting Evil for Evil;  
Not Satisfying for Injuries.*

Towards Parents and Masters, this *Vice* shews it-self by *Undutifulness* and *Disobedience* to their just Commands; *Want of Respect* and Natural Affection; *Murmuring* at their Authority, and opposing their Orders.

Towards Children and Servants, by *Peevishness* and *Partiality*; *Neglect* of their *Education, Improvement, Maintenance*; *Indulging* and fondling their *Vices*, but *Discouraging* their *Virtues*. *Unequal Government*, such as,

Injustice,	} in re- quiring	{ Unlawful Superfluous Unreasonable	} things.
Wantonness,			
Rigour,			

*Immo-*

## A HELP to PENITENTS. III

*Immoderate Threatnings, Tyranny, and Oppression.*

Toward Princes and Governors, *Envy* shews it self by,

*Disbonour and Irreverence,*

*Speaking Evil* of Dignities,

*Treacherousness* and Conspiracy,

Refusing to *Pray* for Them,

*Disputing* their Title and Authority,

*Resistance* and Rebellion,

*Faction, Tumult* and *Division* in Church or State,

In general, from this Root of Bitterness, flows all Suspicion and Jealousy, Feuds and Animosities, Debate and Contention; so that the Apostle had Reason to say, *Where Envy is, there is Confusion and every Evil Work.* James iii. 16.

Conscious of its own Deformity, this Vice puts on divers Disguises to conceal it self from the Observation of others, and very often imposes on our selves.

Sometimes it puts on the Appearance of *Friendship*, and is ushered in with great *Commendations*, that so the Wound it gives, may be sure and deep.

Sometimes it counterfeits the Shape of *God's Glory*, and great *Zeal for Divine Truth*; hence proceeds all *Persecution* on Account of Religion.

It

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It pretends often to a *Love of Justice*, and a compassionate Sense of the Faults of our Neighbour:

But in all such Cases, by this will the Cloven Foot be discovered, if it be found to interfere with *Charity*, and that Wisdom, which is from Above, which is *first pure* (that is, free from all Taint of Envy) *then peaceable, gentle, easy to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.* Jam. iii. 17.

### *The Character of Envy.*

Nothing is more sharp-sighted than *Envy*; it spies the smallest Faults, and often sees them where none else can; which made a certain Person, in Company of some *Oculists*, say, "There was nothing better to help the Sight than *Envy*."

But then 'tis but *short-sighted*, and sees not far off; which made *Petrarch* say, "Vicinity and Prosperity are the Parents of *Envy*."

"*Envy*, saith St. Cyprian, is of a spreading Nature, and fruitful in ill Effects; it is the Root of almost all the Evils that can be named; the Spring-head of various Misfortunes, a Nursery of manifold Vices, and furnishes the Occasions of all sorts of Sin." See His whole Discourse on *Emulation* and *Envy*.—*Bona de Invid.*—*Spect.* I. Vol. No. 19.

Altho'



## A HELP to PENITENTS. 113

Altho' this Vice be so hideous and detestable, yet nothing is more Common and Epidemical, as the Heathen Orator remarked of old—*Ple-rique sunt Invidi*, &c. "Most Men are Envious, " and there is no one Vice more Common than " this." Our Nature is so tainted herewith, that it is one of the first Vices that appears; " I " have seen, saith St. *Augustine*, a Child, that " could not speak, *Jealous*, who, with a pale " Countenance, and fierce Eyes, look'd on the " Child that suck'd with it."

And none, who carefully attend to the Motions of their own Hearts, and search out their Spirits, will find themselves wholly free from this Vice.

### Collections from Scripture.

*Wrath is cruel, and Anger outrageous; but who can stand before Envy?* Prov. xiv. 30.

*A sound Heart is the Life of the Flesh, but Envy is the Rottenness of the Bones.* Prov. xxvii. 4.

*Into a Malicious Soul Wisdom will not enter.* Wisd. i. 4.

*Thro' Envy of the Devil came Death into the World, and they that do hold of his Side, shall find it.* Wisd. ii. 24.

*Let us not be desirous of Vain-glory, provoking one another, envying one another.* Gal. v. 26.  
See Jam. i. 26. c. iii. 6, 7, 8, &c. Gal. v. 19.  
1 Tim. vi. 3, 4, 5.

# 114 *The Right Use of LENT: or,*

*My Feet were almost gone, my Steps had well nigh slipp'd, for I was Envious at the Foolish, when I saw the Prosperity of the Wicked. Psal. lxxiii. 2.*

N. B. This kind of *Envy* the Heathens thought to be just and commendable. *Hippias* used to say, "There were two Kinds of *Envy*, one a Just one, when the Prosperity of the Wicked was its Object; the other Unjust, when we envy'd the Good." One Kind indeed may be called the *Good Man's Envy*; the other, the *Envy* of the *Wicked*; but both Kinds are condemned of God, who more than once forbids us to (a) *be Envious against Evil Men*; and this with great Reason, because it tends to Murmuring against Providence, and even to Infidelity, as the *Psalmist* confesses of himself, that *his Steps had well nigh slipp'd*. See also the Prophet *Jeremy's* Expostulation with God, c. xii.

## Examples of *Envy* in Scripture.

*Cain, who murdered his Brother Abel, because his Offering was more acceptable to God than his own. Gen. iv.*

*The Patriarchs, moved with Envy, sold Joseph into Egypt. Acts vii. 4.*

*Esau against Jacob. Gen. xxxvii.*

*Rachel against her Sister. —xxx. 1.*

*Laban and his Sons against Jacob. —xxxi.*

(a) Prov. xxxiv. 1. Psal. xxxvii.

Miriam

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Miriam and Aaron against Moses. Numb. xii.

Corah, Dathan and Abiram——xvi.

The Jews against Christ.

Saul against David. 1 Sam. xviii.

From the History of *Saul* it may be observed, that nothing is more contrary to the good Spirit of God than *Envy*; for it is said, that *Saul* was very wroth at the great Honours paid to *David*; that he Eyed *David* from that Day forward, and on the Morrow after, an Evil Spirit from God came upon him, and the Lord departed from him. ver. 10, 12.

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### Of Covetousness, the Third Deadly Sin.

COVETOUSNESS is an insatiable and undue Desire of any Thing; or *Self-love* seeking its own Profit.

*Desire* is One of the Passions, and so, Natural to us; and therefore in it-self Innocent. But to desire what belongs to another, and set our Heart upon it, is the Vice of *Covetousness*.

The inordinate Love of *Money*, when we desire it too greedily, spend it too sparingly, or keep it too closely, is that kind of *Covetousness*, which is properly call'd *Avarice*.

An Immoderate Love of Riches shews it-self in an eager and insatiable Desire after the Things of this World, and is a Deadly Sin, tho' we em-

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ploy no Indirect Means to obtain them; but is then compleat, when we use Unlawful and Dishonest Methods to grow Rich.

*Covetousness* is Threefold, and opposes,

I. *Liberality*;

II. *Justice*;

III. *Charity*.

I. It opposes *Liberality* by *Niggardlines*s, when we give *Sparingly*;

By *Clofeness* and *Wretchedness*, when we give *Nothing*;

*Churlishness*, when we give *grudgingly*;

*Greediness*, in receiving, and seeking after Rewards.

II. It opposes *Justice* by 1. *Wrongful Dealing*; in Buying, Selling, making or performing Contracts.

Running down the Price of Goods in order to get a Bargain; taking Advantage of the Seller's Need or Ignorance.

Selling what a Man hath no Right to sell, as Prohibited Goods, &c. Imposing on the Buyer by Damaged Goods, or concealing the Faults of his Ware; putting off one Commodity for another, False Coin for True Sterling, &c. or selling Good Ware by False Weight or Measure, a False Balance or Scale. To which may be added all Forestalling, Ingrossing and Hoarding up



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up of Commodities to cause a Dearth, and then taking Advantage of the publick Necessity to enrich one's-self. See *Prov.* xi. 26.

All Depraving and Adulteration of Goods, especially the Necessaries of Life, as Bread, Liquors, &c. mixing that which is worse to encrease the Quantity, or debasing the Quality, without Abatement of the Price.

Selling what cannot be Valued by *Money*, to wit, the Gifts and Graces of God, Holy Orders, Presentations of Benefices or Ecclesiastical Livings, which is called *Simony*.

Selling Pardons and Indulgences for Sin, as the *Romanists* do.

All Acts of Bribery, as when a *Judge* sells Justice, an *Elect*or, &c. his Vote, or an *Evidence* his Testimony in any Matter of Right.

Taking exorbitant Præmiums for the Use of Money, which is *Usury*.

And all Acts of *Fraud*, as False Notes or Bonds, False Promises, Perjury, Treachery, Gaming for filthy Lucre, more than Diversion.

As to Contracts; Diligence, Punctuality, and Faithfulness are required; but all these are infringed by *Covetousness*.

It also opposes *Justice* by all Acts of *Rapine*, as, 1. *Theft*, or injuriously seizing the Property of another, whether it be done privately and unknown to the Owner by Picking and Stealing, Pilfering, Embezelling, Purloining, &c. or by  
Craft

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Craft and Fraud, out-witting and cheating the Person we deal with.

2. By *Robbery*, or a forcible Invasion of another Man's Right, whether it be by *Violence*, compelling him at the Hazard of his Life to part with it; or by *Extortion*, taking Advantage of our own Power, or our Neighbour's Weakness, or Wants, to wrest from him, against his Will, Money, or Money's-worth. This is call'd *Oppression*, when committed by a Superior against an Inferior in Power and Authority. To which may be added *Robbing the Dead*; and *Sacrilege*, or the Robbing of God. *Mal. iii. 8, 9.*

It opposes *Justice*, 3dly. by all *Base Gains*, following a mean and sordid Profession for filthy Lucre's sake, seeking a Livelihood by Vicious and Infamous Actions, as *Whoring, Procuring, Lying, Swearing, &c.*

III. It is contrary to *Charity*, by pursuing the Love of Money, more than the Love of God, or our Neighbour; the Fruits of which appear in the following Particulars, *viz.*

A Resolution to be Rich and Great in this World, whether God give the Means or not.

I *Tim. vi. 9.*

Making haste to be Rich. *Prov. xxviii. 20.*

Still grasping after more. *Ch. xxvii. 20.*

Inquietude

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Inquietude of Mind, and Unnecessary Cares.  
*Mat.* vi. 25, &c. *Phil.* iv. 6. which is a *Distrust*  
of the Providence of God;

Discontentedness at our Condition, which  
tends to *Murmuring* at the same good Provi-  
dence;

Following such Trade or Occupation as is In-  
consistent with the Dictates of Religion and a  
good Conscience, taking Profits, for which we  
cannot Thank God; or neglecting to Praise him  
for the Gains he sends us in an Honest Calling;  
both these are, in effect, a *Denial* of his Provi-  
dence.

Unmercifulness to the Poor, refusing or neg-  
lecting to relieve those that are in Want.——  
This is *Ingratitude* towards the Providence and  
Goodness of G O D.

### *Effects and Symptoms of this Vice.*

When we are anxious to acquire the Good  
Things of this Life, and neglect those of the  
Other.——This is a Sin against *Order*. See *Mat.*  
vi. 33. *Seek ye First, &c.*

When we are Sordid, and cannot find in our  
Hearts to Enjoy, what we Possess;

Or if we do, spend it upon our Lusts, and  
suffer not those, who are in Want, to share with  
us.

When we make Gold our Confidence, and  
Trust in it, as our Chief Happiness or Security.  
This

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This is Idolatry; this is falling down to the *Golden Image*, which our *Covetousness* hath set up.

When we admire the Rich, and despise the Poor; when we court the Prosperous, and fly the Unfortunate. See *Prov.* xiv. 20, 6. *Ch.* xix. 4. *Jam.* ii. 1, &c.

Unreasonable Fears of Poverty in the midst of Plenty; a Grudging Heart, when our Alms are required; a sour Look, and bitter Words, when we bestow them.

Unbounded Desires; placing a Competency rather in the Encrease of our Store, than in the present Enjoyment of what God has bestowed.

Backwardness in paying a just Debt of Money, or Gratitude; with-holding Good from him, to whom it is due, when it is in the Power of our Hand to do it.

Solicitude for Keeping, and Fear of Losing, what we have.

When we are Sharp-sighted to spy out, or Jealous to suspect, Fraud in the Demands of others; but Blind, or too Favourable to the plainest Injustice, when it offers Terms of Profit and Advantage to Our-selves.

Delighting in the Conversation of Worldly Men, and about Worldly Things.

*Covetousness* alienates the Mind from God, and takes Men off from the Care of their Souls; *we cannot serve God and Mammon.* Mat. vi. 24.

It



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It obstructs all those Avenues, thro' which the Considerations of Religion should enter into our Thoughts.

It is the Parent of most of the Fraud and Injustice, Cruelty and Oppression, Falshood and Perjury that is in the World.

It makes Men fail in the Hour of Temptation; so that when they should quit all to follow Christ, they go away sorrowful, because they have great Possessions. Mark viii. 21.

It feeds and confirms *Pride*, by making us apt to overvalue Our-selves, and by the same Reason to despise and contemn those, who want the same Advantages.

It administers to *Intemperance* and unlawful Pleasures, being the main Instrument, whereby the irregular Appetites and Passions, which we ought to subdue, are gratified and supported.

The *Unreasonableness* of this Vice appears in that it is Endless and Insatiable; and consequently can never attain that Satisfaction it seeks.

It pursues Happiness by false Measures, and proposes wrong Ends; for Happiness does not consist in Abundance; and tho' the Luxury of Life is boundless, the Necessaries and Conveniencies of it lie within a small Compass.

Great Riches are so far from prolonging our Lives, that they rather shorten them, either by immoderate Labour, and anxious Cares, in the getting them; or by Trouble and Vexation, in

M

the

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the losing them. See *Prov. i. 18, 19.* They neither make us Better nor Wiser, but are dangerous to our Virtue, and tempt us to Folly.

They cannot preserve us from Contempt, nor Misfortunes, from Diseases or Pains; but rather expose us to Injury and Danger.

They neither make our Friends more Faithful, nor our Children more Dutiful; neither can they afford us any Comfort when we stand most in need of it, at the Hour of Death: But rather encrease our Sorrow, because we are then to leave them. And, what is more, must give a strict Account at the Day of Judgment, both how we have gotten them, and how we have used them.

There is a *Natural Covetousness*, which is Innate to some Men, and predominates in the Constitution and Natural Temper of the Mind; and there is an *Accidental Avarice*, which is rather an Accessary and Instrument of other Vices, than a Principal. And These are to be treated in a different Manner, as to the Cure; the First as a *Cause*, the other as an *Effect*. The First is most obvious, yet most difficult to root out; the Latter more subtil and concealed, and therefore more dangerous to the Soul, because less easy to be discerned and repented of. Even Good Men are many times deceived by it, under the specious Pretence, and plausible Appearance of Frugality, and good Husbandry, in making Provision for them-

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themselves and Families, for the Support of their Quality or Stations, Works of Charity, &c. The only Remedy for this, is to discover the *Radical* and Prime Cause of such Actions; remove *that*, and *Covetousness*, which was but the Symptom or Effect, will cease of course. Thus *Pride* makes use of *Covetousness* to maintain its Vanity in Cloaths, Equipage, Table, Furniture, &c. to outswell its Neighbour, and outvy his Wealth, Envy to lessen It, or Him. *Anger* is beholden to *Covetousness* to supply the extraordinary Expence of its Rage and Revenge. *Luxury* and *Intemperance* have no other Resource, but this Vice, to repair the continual Waste they make in our Fortune by Debauchery and Excess. And as for *Sloth*, it has no Friend, but *Avarice*, to encourage and support it; for where Industry is wanting, what other Way is there for Bread, but Fraud and Injustice? See the Parable of the Unjust Steward, *Luke* xvi.

But it is to be observed, that except this Species of *Covetousness* be cured in Time, by expelling the Proper and Original Cause, it generally survives its Cause, grows into a Habit, and becomes Inveterate. For as Age cools and corrects most other Passions, it rather inflames this of *Covetousness*, and encreases the Love and Desire of Money. Hence it comes to pass, that so many Old Men (who perhaps by *Nature* were not addicted to this Vice) grow to be fond of

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Money. So that by Degrees this poisonous Weed not only over-tops and out-lives the Vices it served, but stifles every Virtue and good Quality, which had any Place in the Heart before.

Endless Pains the Miser takes

T<sup>e</sup> encrease his Heaps of Money,

Labouring Bees his Pattern makes,

Tho' he fear to taste the Honey.

Views with aching Eyes his Store,

Trembling lest he chance to lose it,

Pining still for want of more,

Tho' the Wretch want Pow'r to use it.

Texts of Scripture.

*Thou shalt not Covet. Exod. xx.*

*He that is greedy of Gain, troubleth his own House; but he that hateth Gifts shall live. Prov. xv. 27.*

*He that by Usury and unjust Gain encreaseth his Substance, shall gather it for him that will pity the Poor. - Prov. xxviii. 8.*

*Who so stoppeth his Ears at the Cry of the Poor, he also shall cry, but shall not be heard. Prov. xxi. 13.*

*What shall it profit a Man, if he gain the whole World, and lose his own Soul? or what shall a Man give in Exchange for his Soul? Mark viii. 36.*

He



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*He that loveth Silver, shall not be satisfied with Silver; nor he that loveth Abundance with Encrease: This also is Vanity. Eccles. v. 10.*

*When Goods encrease, they are encreased that eat them; and what Good is there to the Owners thereof, saving the beholding them with their Eyes. ver. 11.*

*Take heed therefore, and beware of Covetousness, for a Man's Life consisteth not in the Abundance of the Things which he possesseth. Luke xii. 15. See Gal. v. 5. Prov. xxiii. 4, 5. Ezek. xviii. 12. 1 Tim. vi. 9, 10, 11.*

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### IV. Of LUXURY.

**L**UXURY, the Fourth Deadly Sin, is an Inordinate Love of the Pleasures of Sense.

To love what pleases is Essential to our Nature; nor do our Natural Appetites make any Difference between an *Innocent* and *Sinful* Enjoyment; they are only moved by *Pleasure*. But to be pleased with an Object that is unworthy of Love, or to love any Thing Immoderately, that we are pleased with, is the Vice of *Luxury*. So that it may be defin'd;

An Indulging of that Inclination, which is Naturally in us, towards such Things as are most pleasing to Sense: Or, in other Words, *Luxury* is *Self-love* issuing forth into as many Branches

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as there are Objects of Sensible Pleasures in the World, and as Men have Appetites and Inclinations to gratify;

Which in General are these Three :

I. *The Love of Women.*

II. *The Love of Taste.*

III. *The Love of Outward Goods; as, Apparel, Furniture, Equipage, &c.*

These Irregular Appetites and Desires of the Animal and Sensitive Life, our Church calls, *The Sinful Lusts of the Flesh*, and obliges us in Baptism, " So to renounce, that we will not be " governed, nor led by them."

I. *The Love of Women.*

The First and Principal Kind of *Luxury* is Lust, or the Impure Love of Women, to which the other Two Heads (being also Branches of other Vices) are so far only reducible, as they bear an Affinity hereto, either flowing from this first Kind, or ministering to it; either as they are the Cause, or the Consequence, of Lust.

When this First Part of *Luxury*, which is directly opposite to *Chastity*, has seized the Heart, it produces, by a necessary and unavoidable Gradation, where it is not checked, the following unhappy Fruits:

I. Thoughts;

# *A* HELP *to* PENITENTS. 127

1. Thoughts; {
  - Loose and Wandring,
  - Unchaste Desires,
  - Impure Fancies,
  - Fond and Passionate Love,
  - Raging Lust.
  
2. Looks; {
  - Vain and Wanton,
  - Eyes full of Lust,
  - Study'd Glances,
  - Affected Languishments.
  
3. Behaviour; {
  - Lewd and Dissolute,
  - Insinuating Courtships and
  - Complaisance,
  - Coquetry,
  - Inconstancy,
  - Immodesty,
  - Lascivious Gestures,
  - Impudence,
  - Debauchery.
  
4. Words; {
  - Vain and Idle Discourses,
  - Flattering Addresses,
  - Rash Vows, Oaths, &c.
  - False Promises,
  - Dissembling Professions,
  - Double Meanings,
  - Obscenity, Filthy *Talking and*
  - Jesting, which are not Convenient,*
  - Lewd Songs, Poems, Books, &c.
  - Pictures.

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5. Actions; { Every Kind and Degree of Uncleanness, as

Whoredom, { Rapes,  
Fornication, { Incest,  
Adultery, { The Sin of *Sodom*, &c.

To this Head may be reduc'd all those foul and monstrous Crimes, which are practis'd by the Agents and Instruments of Lust, who turn this Vice into a Trade, and earn their Bread by Corrupting, and Prostitution.

II. *Love of Taste.*

If a Man be given to Appetite, and a Slave to Taste, *Luxury* takes Thought what He shall Eat, and what He shall Drink; making Him,

Dainty in the Kind, { Sumptuous in the Cost,  
Nice in the Choice, { Curious in the Variety,  
Delicate in the Taste, { Lavish in the Plenty of his Food;

Pampering the Body with high Sauces, and rich Wines; Perverting the End of Food to the Service of Lust, rather than Necessity and Refreshment; Forcing Nature by Provocatives and Incentives to Lust; Neglecting the Means of Chastity, *to wit*, Fasting, Self-denial, and Mortification.

N. B. The



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N. B. The Difference between this Second Branch of *Luxury*, and the Vice of *Gluttony* seems to be this, that this Kind of *Luxury* is an Excess in the *Quality*; the other in the *Quantity* of our Food; the one Catering for Lust, the other for the Appetite and the Belly; the one contrary to *Chastity*, the other to *Temperance*.

### III. Love of Outward Goods.

1. In Apparel, *Luxury* takes thought for the Body, what it shall put on; and displays it-self, by

A Slavery to the Fashions,  
Effeminacy, } in Dress,  
Singularity, }

Extravagance in Cost, Variety, Magnificence, Mode;

Consulting Fancy more than Use; and Vain Shew, rather than Necessity or Convenience.

Immodest Attire, and in General all Washes, Cosmeticks, Paintings of the Face, &c. All unreasonable Waste of Time, in Dressing and Setting off the Body, with Design to allure the Heart, or excite in others loose and wanton Desires.

2. In Furniture; *Luxury* strives to excel others, and even to exceed our own Circumstances and Condition, in Costliness, Splendour, Variety.

It

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It likewise affects stately Buildings, sumptuous Equipage, numerous Retinue.

It delights also in Lewd Plays, Immodest Dancing, Loose Company and Conversation, Profane Musick, “ most Uses of which are merely to be a Bawd to Lust; for if we look upon “ the Subject of those Lessons that are taught “ in the ordinary Education of Youth in the “ Art of Singing, we shall find that there is “ scarce any Argument expressed, but what “ plainly tends to the spoiling their Manners, “ and corrupting the Mind; for either the Person boasts himself of the Success of his Amours, “ or bewails the Coyness of his Mistress; or is “ profuse in the Praises of her Beauty, or runs “ out in the Description of the Symmetry of “ her Parts; or despairs of ever enjoying his “ Wishes. These, and the like Fancies full of “ Languishing and Flattery, and even Idolatry, “ are the Modern Entertainments in the Practice “ of Musick, and are all Contrary to the Virtue “ of *Chastity*.

To these may be added, what includes all the Branches of this Vice, in those Words of the Apostle. *The Lust of the Flesh, the Lust of the Eye, and the Pride of Life.* 1 John ii. 10.

*Effects of this Vice.*

*Luxury* alienates the Mind from God and Heavenly Things, by fixing the Affections on Earthly and Sensual Objects.

It

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It enervates all the Nobler Powers of the Soul, and degrades our Fallen Nature still lower from *Human* to *Brutal*; it impairs the *Rational*, and wholly extinguishes the *Spiritual* Life, and by indulging only the *Animal* and Sensitive Faculties, dissolves that glorious Relation to God and Angels, wherewith Man was Created, and to which he was afterwards Restored in Baptism; and debases him to a Level with *the Beasts that perish*.

And as it kills and destroys the *Soul*, so it injures and annoys the *Body*, filling it with Pains and loathsome Distempers, wasting its natural Strength and Vigour, making it a mere Sink of Noisomeness and Corruption, a Cage of Unclean Spirits, and Fewel for Hell.

The Man of Pleasure pays dear for his Forbidden Fruit, purchasing a short, momentary and fulsome Pleasure at the Expence of Health and Virtue, of Body and Soul; and Bartering the sincere Delights of Innocence and Peace, for Infamy and Anguish of Mind; his Strength and Health, for Rottenness of Bones and a hasty Death; a Short and *Sweet* Life, as he absurdly calls it, for Misery and Torment Everlasting.

It wastes and destroys our Estate; and as Fewel first Feeds, and is then Consumed by the Fire; so Plenty, which too often is the Incentive and Fewel of this Vice, is by it reduced to, an infamous Poverty, and unpitied Want.

'Tis

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'Tis a flattering and bewitching Evil, more easy to declaim against, than to escape; especially in this loose and licentious Age, when Modesty and Virtue are so much out of Fashion.

The indulging this Vice is in effect renouncing One Part of our Baptismal Vow, by which we obliged Our-selves to abstain from all the Sinful Lusts of the Flesh, which war against the Soul.

Pleasure is the *Epicure's* Sovereign Good, but in truth, is the Chief Enemy to Happiness, as well as Virtue, and is the Life of a Beast, more properly than of a Man.

'Twas this that made *Solomon* of the Wisest of Men to become a Fool and Idolater; deprived *Sampson* of his Strength, his Eye-sight and his Life; and betray'd the Man after God's own Heart into Murther and Adultery.

To the great Prevalence of this Vice is owing much of the Scepticism and Infidelity, which reigns in this Age; for if early Breaches of Innocence had not been made by indulging sinful Passions, Men's Minds would not be so averse from entertaining the Principles of Religion, founded on the true Reason and Interest of Mankind.

How it exposes us to Trouble and Anxiety, to Shame and Dishonour, and at last to Eternal Destruction. See *Mr. Nelson in his Ways and Method of Devotion.*

'Twas



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'Twas therefore a wise Answer of *Demosthenes* to the famous Courtesan *Lais*; " I will not purchase Repentance at so dear a Rate.

This Vice is the Moral and Meaning of the *Siren*, the *Circe*, &c. of the Antient Poets, destroying all those, who give ear to her sweet, but bewitching Musick; or Transforming into Swine and filthy Beasts, all such as taste of her Enchantments.

Who so desires more on this Subject, let him read *Bona's Guide to Heaven*, C. 5. *Epictetus's Morals with the Comment of Simplicius*, by *Dean Stanhope*, C. 56. *Lactantius de vero cultu* L. 6. *Bishop Taylor's Advice concerning Chastity*. And *Erasmus's Manual of the Christian Soldier*.

But we are to observe, that of all the Vices, there are none so difficult to be treated of, especially to Children, and more especially to Female Children, as this Branch of *Luxury*, which concerns *Uncleanliness*, lest the very Instructions should raise any loose Ideas, and serve to kindle the Flame, they were intended to prevent.

Great Discretion is therefore to be used in the very mention of what relates to the Obscene Part of this Vice. And it must be observed that as Repentance prescribes two Sorts of Remedies against it, one by way of *Antidote* and Prevention, the other by way of *Cure*; the First is only to be used in the Case of *Young Persons*, and consists in Advices and Restraints against the

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the Love of Pleasure in General, and any thing that tends to infect and corrupt the Mind; and in regulating and directing aright the Passions of Love and Shame. There is no Principle, next to the Divine Grace, of greater Efficacy to frame the Mind to Virtue and Honour, and particularly the Virtue of Modesty, which is a quick Sense of Honour and Innocence, than the Passion of *Shame*, if wisely managed. The early Suppressing in Children the Vices of Pride, Intemperance and Sloth, which are the common Seeds of *Luxury*, is also a sure Preservative against it; and above all, seasoning the Mind betimes with the Love of God, and Heavenly Things.

#### Texts of Scripture.

*Thou shalt not commit Adultery.* Exod. xx.  
*Whoredom, and Wine, and New Wine take away the Heart.* Hos. iv. 11.

*I have made a Covenant with mine Eyes, why then should I think upon a Maid.* Job xxxi. 1, &c.

*By means of a whorish Woman, a Man is brought to a Piece of Bread; and the Adulteress hunteth for the precious Life.* Prov. vi. 25.

*The Body is not made for Fornication, but for the Lord, and the Lord for the Body.—Flee Fornication, &c.* 1 Cor. vi. 13, 18.

*Let*

## A HELP to PENITENTS. 135

*Let no corrupt Communication proceed out of your Mouth, but that which is good for the Use of Edifying, &c. Eph. iv. 29.*

*Woe to you that Laugh now, for ye shall Mourn and Weep. Luke vi. 25.*

*Dearly Beloved, I beseech you as Strangers and Pilgrims to abstain from Fleshly Lusts, which war against the Soul. 1 Pet. ii. 11.*

*See more Prov. v. 3, 4, &c. ch. xxii. 14. ch. xxi. 8. Jer. v. 7, 8, 9. Gal. v. 19. Eph. iv. 17. Isa. iii. 16, &c.*

*When under any violent Temptation say, Let God arise, and let his Enemies be scattered; let them also that hate him, flee before him. Psal. lxviii. 1.*

*How can I do this great Wickedness, and Sin against God? Gen. xxxix.*

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### *Of Gluttony, the Fifth Deadly Sin.*

**T**HE Vice of *Gluttony* is seated in the Appetite, and is an Inordinate Gratification of the Taste, in Meats and Drinks.

The Sense of *Taste* was given us by Nature to judge of the Properties of Food, and to distinguish what is Wholesome and Agreeable, from what is Hurtful and Improper.

The

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The Abuse of this Sense is *Gluttony* or Intemperance; and we may be guilty of it when we exceed, any of the Five following Ways.

## I. *As to Meats.*

*Præproperè,* *Hastily*, when we make too much haste to our Food, not expecting the Proper Time and Hour for Eating; or Serving Our-selves before our Time.

*Lautè,* *Sumptuously*, when we load the Table with many Dishes, and love to make good Chear.

*Nimis,* *Immoderately*, in the Quantity of our Food, Eating too Much, and filling the Stomach too Full.

*Ardentèr,* *Eagerly*, when we eat with Greediness, and Voraciously, swallowing down our Food without taking Time to chew it enough. This makes hard Digestion, and occasions Surfeits.

*Studiose,* Being too *Curious* and *Dainty* in our Meat, using high and rich Sauces to provoke the Appetite to greater Excess, and create a new Stomach, after it hath been sufficiently satisfi'd.

Such



Such Men as wilfully transgress the Bounds of Temperance, and dedicate their Time, their Money, their Thoughts, to the Service of a Luxurious Appetite, may well be said to make *Gods of their Belly*.—Their Soul serves for no other Use, but to Cater and Provide for the Belly.

*A Neglect of Fasting and Abstinence at the proper Seasons, is another (but too little observed) Branch and Effect of this Vice. And indeed constitutes the very Character of the Rich Glutton in the Gospel, who was one that Never intermitted his Meals, Never FASTED, but Fared Sumptuously EVERY DAY.*

## II. *As to Drinks.*

The Second Part of Gluttony is *Drunkenness*, or Excess in *Drink*. This is an Abuse of the Natural Appetite of *Thirst*, as the other is of *Hunger*. The Nature and Guilt of it therefore is not to be Estimated from the Strength of the Brain, but the unnecessary Excess in the Quantity or Kind. Those who are Mighty to drink Strong Drink, being as truly Guilty of this Vice, tho' not Intoxicated with the Liquor, as those whose Heads are weak, and sooner turned.

Drinking becomes Inordinate in much the same  
Respects as the Abuse of *Eating*, viz. 1. When,  
*Præproperè*, or thro' *Impatience of Thirst*, one  
Drinks at Any Time, or of Any Kind of Liquor,  
N with

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without either Rule or Restraint. To drink Strong Drink in the Morning, is bad for the Head; to drink before Meals, is not good for the Stomach; to drink much after Meals, is hurtful to the Digestion; to drink Cold Things, when you are hot, is dangerous to Life. But the sober and well nurtured Person regards the Time, and proper Season for Drinking, as well as the Measure, and so consults his Health, as well as his Taste; his Soul, as well as his Appetite.

2. *Too Delicate in the Kind*; When we go to seek mix'd Wine, look upon the Wine, when it is Red, when it giveth its Colour in the Glass, when it moveth itself aright. That is, when we are over Curious and Nice about our Liquors.

3. *Immoderate in the Quantity*, be the Liquor what it will; pouring it down in Bumpers, or Tippling and Sipping to Excess.—This Kind of Excess has engrossed the Name of *Drunkenness*; but they, that Transgress in the other Degrees, are not free from Guilt.

4. *Too Intent and Eager in Drinking*,—Forming and Frequenting Drunken Clubs,—Zealous in putting about the Glass, Encouraging or Challenging others to Drinking, Triumphant in the Number of their Bottles, and the Victories they have gain'd over their weaker Brethren. These are the Champions of this Kind of Vice, who glory in their Shame, and make it their Business to propagate Drinking, where-ever they come,  
never

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never thinking they make their Friends Welcome and Merry, till they are Drunk and Mad; nor Themselves kindly Entertain'd, except they be made to Drink away their Wits, and lose their Senses.

5. When we *study more to please the Palate*, than to satisfy Thirst; and are *Dainty in the Choice*, Prodigal in the Price, Nice in the Taste of Liquors. Such are your *Sober Drunkards*, who think there is no Sin, but in the Fumes of Wine, and a Swimming Head. So their Feet and their Reason be free, they care not how much they squander of the good Creature of God, and their much more precious Time.

They who Drink merely *to pass away the Time*, seem to be a distinct kind of Drunkards. They love not Drink for Drinking sake, so much as because it eases them of the great Burthen of Time, which lies heavy upon their Hands. But the Folly of this would soon appear, were the Inestimable Value of *Time* sufficiently consider'd, as it may be, under the Heads of *Sloth*, and its opposite Virtue of *Diligence*.

There is likewise another Sort, who use Drinking as a *Remedy against Care*. So this be done with Prudence and Moderation, 'tis no Forbidden, or Improper Cure: We are allow'd, yea, Commanded (a) *to give Strong Drink to him that is ready to perish, and Wine to those that be of*

(a) Prov. xxxi. 1.

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*heavy Hearts; that he may drink and forget his*  
*Poverty, and remember his Misery no more.* It is  
the Property, which God hath given to Wine,  
*to make glad the Heart of Man; and Oil* (which  
was used in Feasts and Compotations) *to make*  
*him a cheerful Countenance.*

But such as abuse this noble Cordial, or apply  
it improperly, are highly to be Condemned. Too  
large a Dose will kill, where a Lesser would have  
Cured.—Nor is it every Sorrow, that is Curable  
by such a Medicine as this. He that thinks to  
heal the Wounds of an evil Conscience, the  
Anguish of Discontent, the Fear of Shame or  
Want, with flowing Bowls and Sparkling Wines,  
what does he, but add Fuel to the Flame, and  
make two Sorrows of one? For by stifling  
those necessary Reflexions, which Reason and  
Religion suggest, and God has appointed as the  
most proper Means for healing such Maladies of  
the Mind, he commits a Sort of Self-Murder  
upon Himself; Stupifying his Senses, to assuage  
his Pain, and destroying his Reason, to quiet his  
Conscience.

*The EFFECTS of Gluttony.*

Intemperance is of pernicious Consequence  
both to Body and Soul.

It clouds the Understanding.

It



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It alienates the Will and Affections from all that is Good and Serious.—*Whoredom and Wine, and new Wine, take away the Heart.*

Lets loose the Tongue to all Manner of vain, filthy and obscene Discourse.

Fills the Body with Distempers, and the Mind with Folly and Ignorance; wastes our Substance, and feeds our Natural Corruptions, adding Fuel to our other Vices, and by Degrees sinking the whole Man to a Level with the Beasts that perish.

'Twas this Vice that deprived *Adam* of Paradise, *Esau* of his Birth-right, brought the *Mene Tekell* against *Belsbazar*, and cast the *Rich Man* into Hell.

'Tis impossible to quench the Flames of Lust, the Rage of Passion, or to subdue any of our Vices, except the Appetite be kept under, and brought into Subjection; for which Reason some Moral Writers (a) have placed the Vice of *Gluttony* as the First, that is necessary to be overcome.

*Drunkennes*, saith another, must be reckon'd a Vice, that hath a very ill Influence upon the Soul; the worst Condition of Man being that, wherein he loses the Knowledge and Government of Himself. Notwithstanding this, *Gluttony* in Meats is a Vice far more Frequent and Dangerous; for had Meats that Intoxicating Pro-

(a) *Bona, &c.*

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perty, which Drinks have, how many of our grave and serious Persons, as they would be thought, should we find hardly able to pass the Streets? For *Gluttony* being the more secret and retired Vice, is generally practised with more Security and less Shame, but not less Guilt.

*Gluttony* seems to be the Epidemical Sin of the Nation. If we compare the common Way of Eating now a-days among People of Fashion and in any Circumstance, with the spare Diet, and frugal Meals of antient Times, and the Temperance of some other Countries, we may well be said to Feast and Fare sumptuously Every Day; and therefore in the very State of the Rich Glutton, who in his Life-time had his good things, but after Death wanted a Drop of Water to cool his Tongue. For every Meal must now be a Feast, and every Entertainment be counted *Sordidior*, Mean and Unfriendly, that is not *Sumptuous* and Elegant.

See *Whole Duty of Man*, Ch. VII. and VIII.  
*Bona*, Cap. IV.

Mr. *Locke* in his Book of *Education*.

There are Three Rules which Temperance (as we have observed before, p. 51.) prescribes for moderating the Appetite.

1. To Intermit sometimes our Meals, which is properly call'd *Fasting*.
2. To Retrench the Quantity.
3. To Limit the Quality of our Food.

Now

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Now to Trangress, or Neglect these Rules, when Duty, or Reason requires the contrary, is the Effect of *Gluttony*.

The Church commands *Fasting* and Abstinence on certain Days and particular Seasons, as *Lent*, *Ember Weeks*, *Vigils*, *All Fridays in the Year*, &c. (vide *Litur. Angl.*) Now to shew no Regard to these Appointments; to Eat when our Church Forbids, and Feast when we are required to Fast, is a notorious Instance, (tho' but little laid to Heart) of the Universal Prevalence of *Intemperance*, as well as Neglect of Discipline amongst us.

As an Abstemious Life in general, and particularly a due Conformity to the Fasts enjoined by the Church, is one of the most proper and Effectual Means for acquiring Virtue, and subduing the Body of Sin; " So it must necessarily  
" follow, that nothing can be more foolish and  
" absurd in a Christian, than by Idleness and  
" Effeminacy, Luxury and Intemperance, to gra-  
" tify those Appetites and Corruptions, which  
" serve only to increase the Dregs and Dross,  
" from whence even this Material and Gross  
" Part of us must be Refined and Purified, in  
" order to a Possibility of being Happy. Such a  
" Conduct is heaping up Wrath, and making  
" more Work for Repentance, by immersing us  
" deeper in Flesh and Sense. Whereas the Man,  
" that considers those Desires as Marks of his pre-  
" sent

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“ sent Vileness, and the Total Abolition of them  
 “ as the Glory and Perfection of his Nature,  
 “ does by resisting and subduing These, in some  
 “ degree, anticipate his great Change, and take  
 “ off from the most reproachful Part of his pre-  
 “ sent Humiliation, by *possessing his Vessel in*  
 “ *Sanctification and Honour.*

“ (a) Physick for the most part is nothing else  
 “ but the Substitute of Exercise or Temperance:  
 “ Blistering, Cupping, Bleeding, are seldom of  
 “ Use but to the Idle and Intemperate: As all  
 “ those Inward Applications, which are so much  
 “ in Practice amongst us, are only so many Ex-  
 “ pedients to make Luxury consistent with Health.  
 “ The Apothecary is perpetually employ’d in  
 “ undermining the Cook and the Vintner. It is  
 “ said of *Diogenes*, that meeting a young Man,  
 “ who was going to a Feast, he took him up in the  
 “ Street, and carried him home to his Friends,  
 “ as one who was running into imminent Danger,  
 “ had he not prevented him. What would the  
 “ Philosopher have said, had he been present at  
 “ the Gluttony of a Modern Meal! Would not  
 “ he have thought the Master of a Family mad,  
 “ and have begg’d his Servants to tie down his  
 “ Hands, had he seen him devour Fowl, Fish,  
 “ and Flesh, swallow Oil and Vinegar, Wines  
 “ and Spices? Throw down Sallads of twenty  
 “ different Herbs, Sauces of a hundred Ingre-

(a) Spect.

“ dients,



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“ dients, Confections and Fruits of numberless  
“ Sweets and Flavours ? What unnatural Mo-  
“ tions and Counterferments must such a Medley  
“ of Intemperance produce in the Body ! For  
“ my Part, when I behold a Fashionable Table  
“ set out in all its Magnificence, I fancy I see there  
“ Gouts and Dropsies, Fevers and Lethargies,  
“ with other innumerable Distempers lying in  
“ Ambuscade among the Dishes.

“ Nature delights in the most plain and simple  
“ Diet ; every Animal keeps to one Dish : Herbs  
“ are the Food of this Species, Fish of that, and  
“ Flesh of a Third. Man falls upon every thing  
“ that comes in his Way : Not the smallest Fruit  
“ or Excrecence of the Earth, scarce a Berry or  
“ a Mushroom can Escape him.

### Texts of Scripture against Gluttony.

*When thou sittest to eat with a Ruler, consider  
diligently what is before thee, and put a Knife to  
thy Throat, if thou be a Man given to Appetite.  
Be not desirous of his Dainties, for they are deceit-  
ful Meat. Prov. xxiii. 1, 2, 3.*

*Go not after thy Lusts, but refrain thyself from  
thine Appetites. Eccclus. xviii. 30.*

*Eat, as it becometh a Man, those things which  
are set before thee, and devour not, lest thou be  
hated.*

*Leave off first for Manners sake, and be not in-  
satiable, lest thou offend. Chap. xxxi. 16, 17.*

O

Excess

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*Excess of Meats bringeth Sickness, and Surfeiting will turn into Choler. Chap. xxxviii. 29.*

*By Surfeiting have many perished, but he that taketh good heed, prolongeth his Life. Ver. 30.*

*Feed me with Food convenient for me, lest I be full, and Deny thee, and say, Who is the Lord? Prov. xxx. 8.*

See Gen. ii. 16, 17. Ch. iii. 6. Ch. xxv.

Exod. xvi. 2, 3. Numb. xi.

Deut. xxxii. 11, to ver. 29.

*Wine is a Mocker, Strong Drink is raging, and whosoever is Deceived thereby, is not Wise. Prov. xx. 1.*

*Who hath Woe? Who hath Sorrow? Who hath Contentions? Who hath Babbling? Who hath Wounds without Cause? Who hath Redness of Eyes? They that tarry long at the Wine; they that go to seek mix'd Wine.— Look not thou upon the Wine when it is red, when it giveth its Colour in the Cup, when it moveth itself aright: at the last it biteth like a Serpent, it stingeth like an Adder, &c. Prov. xxiii. 39, &c.*

*The Drunkard and the Glutton shall come to Poverty. Ver. 21.*

*Take heed to yourselves lest at any time your Heart be overcharged with Surfeiting and Drunkenness, and Cares of this Life, and so that Day come upon you as a Thief. Luke xxi. 34.*

*Let*

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*Let us walk honestly, as in the Day, not in Rioting and Drunkenness.*

See Ecclus. xxxi. 25, &c. 2 Theff. v. 6.

1 Cor. vi. 10. Gal. v. 19, 20. Ephes. v. 18.

1 Pet. iv. 3, 4. Ecclef. x. 16, 17. Is. v. 11, 22.

Ch. xxviii. Ch. lvi. Amos v. 3. Hab. ii. 15.

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### Of Anger, the Sixth Deadly Sin.

ANGER is Defined to be that Emotion of the Soul, by which it testifies Displeasure against every Appearance of what is Evil, or Disagreeable.

*Aristotle* calls it, a Vehement Kindling of the Blood about the Heart, [*Accensio Sanguinis circa Cor*] which the Scripture also confirms, where these Expressions are frequent:—*Wrath was Kindled,*—*his Anger Burned,*—*waxed Hot,*—*was Incensed,* &c.

And so far it is One of the Passions implanted in our Nature by the wise Author of it; therefore in itself not Evil, as the *Stoicks* seem to say it is, allowing no Degree thereof to be Innocent. Whereas the *Christian* Philosophy, to shew that it does not approve of that Maxim, “That all Anger is a Vice,” gives us this Precept,—(a) *Be ye angry, and sin not.* Which is as much as to

(a) Eph. iv. 26.

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say, that the Sin of Anger does not lie in the *Passion*, but in the *Excess*,—or Abuse of it; *i. e.* When it transgresses the Bounds set it by Reason or Religion. The most perfect Pattern of Both was more than Once *Angry*, that he might teach us this Truth; and *Anger*, even fierce Anger and Indignation, is often in Scripture attributed to GOD.

The *Anger* therefore now to be Consider'd of as One of the Mortal Sins, is best Defined to be *Wrathfulness*, [*Iracundia*] or Excess of Anger, being a Corruption or Abuse of that Noble Passion, which our All-wise Creator made Therefore Essential to our Nature, that it might be a Guard and Restraint against Evil in Ourselves, or Others. Whence we may justly infer, that the only *lawful* Object of Anger is *SIN*. (a) So St. *Ambrose*, “ Be ye angry, where there is a Fault, that “ you Ought to be Angry at;” and consequently, the most Improper Object of Anger must be Virtue and Piety.

Anger consider'd as a *Vice* is commonly divided into three Sorts, or Degrees.

1. *Hastiness*, [which the Moralists call *Fel* or *Fellea*, as proceeding from the Overflowing of the Gall; and *Excandescencia*, which is a sudden Heat and Flush of Passion.] This in some is owing wholly to Natural Complexion or to Dis-

(a) *Irafcimini, ubi est culpa, cui irasci debeatis.*

temper,



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temper, and then is an Infirmity, rather than a Fault: In others 'tis an Effect of Humour or Habit, and then Vicious.

If this be frequent, 'tis called *Peevishness*, *Forwardness*, *Fretfulness*, *Churlishness*, (Isa. xxxii. 7.) *Impatience*, *Choler*.

2. *Resentment*;---or inveterate Wrath, retaining Anger long: The Effects of which are;

*Malevolence or Ill-will, Strife and Contention, Hatred*.—"Inveterate Anger (saith St. Augustine) is Hatred; Anger troubles the Eye, Hatred puts it out; Anger is the Mote therein, Hatred the Beam."---It produces also, *Implacableness*; *Moroseness*; *Uncharitableness*; *Revengefulness*;—"Revenge is a busy and contriving Vice, thrusts itself into all the Hardships of War; is tost in perpetual Storms, and abandons all Peace of Mind to its own Impatient Humour. The only Mark it aims at is Mere and Abstracted Evil; Mischief and Bitterness is the Fruit of all its Toil.

*Mischievousness*; 'tis the Angry Man's Property to wish and do all the Hurt he can, where he thinks himself Injured.

*Malice Prepense*, *Rancour*; this is Anger mix'd with a strong Degree of *Envy*; 'tis the *Vinegar mingled with Gall*, which Christ refused to Drink. *Matt. xxvii.*

3. The Third Degree of Anger is *Fury* [*María*] when it grows Outragious; All Anger, in the

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Highest Degree of Excess, is Madness; its Fruits  
and Effects are these;

1. *Inward*,—as Perturbation of Mind, Blind  
Rage, Rash and violent Resolutions, Throbbings  
of Heart: *Silence*, when too big for Vent, too  
great to be Expressed; Like what *Job* saith, *My*  
*Soul chuseth Strangling*. And St. *Ambrose* takes  
Notice of this *Silent* Rage as the most violent De-  
gree of Anger. “ Sometimes Anger fits as it  
“ were in Judgment, and commands *Silence* to  
“ an enraged Mind, that so what it cannot express  
“ by the Tongue, may inwardly burn with the  
“ greater Fierceness.—— When Anger is shut  
“ up in the Mind by *Silence*, it commonly waxes  
“ so much the hotter. Tacitly forms many high  
“ Words, makes provoking Speeches for the op-  
“ posite Party, and then retorts them with the  
“ greater Fury.”

2. *Outward Effects* are Tremblings of the Body,  
Faultring of Speech, Enflamed or Pallid Counte-  
nance, Fierce Looks, Irrational Clamour, Brawl-  
ing, Quarrelling, Contumely and bitter Revilings,  
Cursings and Imprecations, Fightings,—— *Furor*  
*Arma ministrat*—— Murther.

4. To these may be added the Two following  
Sorts;

*Anger against one's Self,*

*Anger against God.*

1. Altho' *Anger* be the Natural Off-spring of  
Self-Love, as all the other Vices are, yet there are  
not

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not wanting Instances of Persons *Angry with*, and even *Abhorring Themselves*.

When this is caused by *Sense of Sin*, and a Remorse of Conscience rightly Informed, it produces most wholesome Effects, such as,

Holy Sorrow and Humiliation,  
Deep Contrition,  
Self-Condernation and Confession,  
Sincere Repentance.

But if it flow from a *Worldly Cause* only, such as Sense of Shame, Consciousness of Guilt, Fear of Discovery and Dread of Punishment, Terror of Conscience, the Censure of the World justly incurred by rash or foolish Actions: or laying too much to Heart the unjust Reproaches of Men for Natural Infirmities of Body or Mind, which cannot be helped; it commonly produces very unhappy Effects, such as,

Discontent and Dejection of Mind; Bitterness of Spirit; Anguish of Heart; Self-upbraidings; Settled and Confirmed Melancholy; Listlessness and casting off all Care of one's Self and Affairs; Frenzy, Desperation, Suicide or Self-Murder, Self-Imprecation. Thus,

*Godly Sorrow worketh Repentance to Salvation, not to be Repented of; but the Sorrow of the World worketh Death.* 2 Cor. vii. 10.

This, and the succeeding Species of *Anger*, with their peccant Effects, are by some ranged under

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the Head of *Sloth*, as they contain in them a Mixture of (a) *Sadness*; but the Ground and Principle of that *Sadness*, being the Passion of *Anger*, this seems to be the proper Place, to which they are reducible.

5. There is then a Fifth, which is the highest and most enormous Degree of this Vice, which Man can be Capable of, being the very Sin of Devils and Damned Spirits, and that is *Anger against God*.

Such is that of the *Jews*, described by the Prophet, raging under the Weight of God's just Judgments for their rejecting the *Messiah*. — *And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their GOD* [that is, *JESUS CHRIST*, as the *Jews* commonly do] *and look upwards*. Isa. viii. 21.

What renders this Kind of *Anger* so very Malignant and Diabolical, is the strong Mixture of *Pride*, *Envy*, and *Malice*, with which it abounds.

Such was also that of the *Pharisees*, who thro' Malice to Christ ascribed his Miracles to the Power of the Devil. And this by our Lord is call'd the Sin against the Holy Ghost, which shall never be Forgiven.

Such likewise was that horrible Blasphemy of one *Hacket*, a Presbyterian, in Q. *Elizabeth's*

(a) *Acedia*, *Tristitia*; which is the Name by some given to the last Deadly Sin.

Reign,



Reign, who was Hanged in *Cheapside* for Treason. — As he was carrying to Execution, he flatter'd himself and his Disciples, that an Angel from Heaven would come to Deliver him: But on Disappointment of these arrogant Expectations, he broke out into most outrageous Threatnings against God himself, and such Blasphemies as are too shocking to relate. See *Cosin's Hist. of this Consp.*

*The Causes of Anger.*

The Philosopher remarks Six General Causes, viz.

*Grief, Opposition, Vehement Desire, Contempt, Unexpected Offence, and Some certain Circumstances.*

But These may be reduced to these three, *Pride, Envy, and Covetousness*. When *Anger* is provoked by Contempt, Opposition, just Reproof or Correction; or by the Infirmary, Neglect or Imperfections of Others; 'tis then called *Indignation*, and Caused by *PRIDE*.

When kindled by Praises given to Others; by their good Success, Virtue, Excelling in Merit, Superiority, &c. it acquires an Additional Malignancy by a strong Tincture of *Envy*.

When Inflamed by *Covetousness*, it produces Injustice, Oppression, Violence, Fierce Contentions, Litigious Law-suits, &c.

To

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To these may be added *the Want of Wisdom*, which Dr. *Jackson* observes, (Vol. I. p. 93.) is a great *Cause* of Anger. “ Wits, saith he, Conscious of their own Weakness for conquering what they eagerly Desire, presently call in Power, Wrath or Violence, as Partial or Mercenary Seconds to assist them. Whereas he that out of Fertility of Invention can furnish himself before-hand with likely Means for accomplishing his Purpose, cannot much esteem the Loss or Miscarriage of some one or two. Howbeit, as Man’s Wit in this Case is but finite, so his Patience cannot be complete. Even the Wisest will be moved to Wrath or Violence, or other foul Play, if the Game whereat he shoots, be fair and good, and most of his Strings already broken.”

To these *Causes* may be added the Disposition, Nature, Complexion, Age or Condition, whence Anger derives its Fuel. — *Sed non opus est his immorari pluribus; nimis multæ causæ sunt, & nimis promptæ, quæ iratos faciunt; longe opportunius erit de tractatione & moderatione hujus affectus differere*, saith *Causin*, p. 513.

### *The Fruits and Effects of Anger.*

The *Fruits* of *Anger* are exceeding Bitter. Those of *Luxury* are often compared to the Apples of *Sodom*, fair and tempting without, but full of Rottenness within. But those of *Anger* are both

both forbidding to the Eye, and ungrateful to the Taste. It hath no Comeliness that we should desire it, nor the least Temptation to allure us. For which Reason this Vice uses no Flattering Motives to soothe a Man into the Commission of it, but seizes the Mind by Violence or Surprise.— By frequent and repeated Acts it sours the Temper into Savageness and Barbarity, inducing a Habit of what is commonly call'd *Ill-Nature*, and converting a Man from the Human into a Brutal Disposition, Fierce as the Lion, Outragious as the Bear.

It is Sudden, and fires us ere we are aware, hence it is that we find so few Men [*satis tutos adversus iram subitam*] sufficiently guarded against the Assaults of Sudden Anger. And to pretend utterly to Extinguish all the Sparks thereof, is but a Bravery of the *Stoicks*.

*Violent Anger* reveres or stands in awe of no Man, lays hold of every thing for a Weapon, and doth harm to the utmost of its Power; so that one short Fit of Passion does often more Mischief, than a whole Life and long Repentance can repair; which made one say, “ That the Furious  
“ Man is doubly unhappy, when his Rage has  
“ spent itself upon Another, it then turns upon  
“ Himself; so that the End of his Anger is the  
“ sure Beginning of his Repentance—*Finis ira  
initium pœnitentiæ*. Senec. This also made the Poet say,

—’Oud’er

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—'Θυσὶν Κυρ' Ὀργῆς Ἀδικώτερον, &c. *Theogn.*

Than *Anger* what more Cruel, more Unjust,  
Which Slays the Soul, that Gratifies its Lust!  
With Two-edg'd Sword it gives a double Blow,  
At once Destroying both its Friend and Foe.

And therefore another advises well,

Μήπερ πνῆς εἰς χεῖρα, &c. *Phocyl.*

Thy *Passion* curb, nor ever let thy Hand  
Be lifted up at *Fury's* wild Command;  
Many a Man one angry Blow has slain,  
We'd give the World we could recall again.

“ Man by Nature is a Civil Creature and So-  
“ ciable; and the Practice of Virtue consists in  
“ living suitably to the Dictates of Reason and  
“ Nature. This is also the Substance and Ma-  
“ nifest Design of all the Laws of Religion, to  
“ oblige Mankind to behave themselves in all  
“ their Actions as becomes Civil and Sociable  
“ Creatures. Now nothing is more inconsistent  
“ with this Design, and more Destructive of So-  
“ ciety, than Unbridled *Anger*. Should this uni-  
“ versally prevail, Men must live in a perpetual  
“ War, treat each other when they meet, like  
“ Gladiators, or those *Fabulous* Sons of Earth  
“ in the Poet, who fell to Blows, and killing  
“ each other, as soon as they were Born. Or  
“ else



“ else they must live poor and solitary, like Rats  
“ and Owls.”

Long Anger grows fowre, and is easily turned into *Hatred*, which of all Vices hath in it the most Venom and Malignity. And *Moroseness*, a *Selfish* Humour, or whatever *Perverseness* there is in our Temper, are nothing but the Ways and Steps which lead to *Malice*: a Vice the more to be avoided, because it is one of those Sins, of which Men seldom, or never, Repent them. The Apostle therefore, to prevent the Evil, which may come of retaining Anger long, confines it to a Day, (a) *Let not the Sun go down upon your Wrath*. And our Lord exhorts all to *possess their Souls in Patience*, as if he, who is out of *Patience*, were out of the Possession of His own Mind, and (*non apud se*) not Himself.

Effects of *Furious Anger*, see in Dr. Stanhope on Sixth Sunday after Trinity,—— “ What Agonies of Mind, what Disorder of Spirits, what  
“ despicable Absurdities in Behaviour, what Fury  
“ and Phrenzy does it hurry Men into! &c.”

See *ibid.* what the same Author saith of *Causeless Anger*; and, *Vol. 3. p. 529.* what he writes concerning the Use of Anger, as a Natural Passion, and how dangerous, if Abused.

Dr. Scot also, after his Manner, pursues this Argument in an Elegant Representation, not only of the Mischievous Effects of this Vice to Society

(a) Eph. iv. 26,

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and Publick Peace in this World; but its natural Tendency to fit and predispose the Soul for Eternal Misery in the next. See his *Christian Life*, Vol. I. p. 150.

See *Bona*, cap. 7. Concerning *Anger*, the Character of an Angry Person; the Effects, Causes, and Remedies of Anger.

*Erasmus's* Remedy against Anger in his *Enchirid. Milit. Christian.*

Conclude we therefore with that pious Resolution of Bishop *Beveridge*; "I am resolved by  
" the Grace of God so to be angry, as not to  
" sin; and therefore to be angry at nothing but  
" Sin."

Texts of Scripture.

*Be not Hasty in thy Spirit to be angry; for Anger  
resteth in the Bosom of Fools.* Ecclus. vii. 9.

*He that is Soon Angry, dealeth foolishly.* Prov.  
xiv. 17.

*He that is slow to Wrath is of great Understanding;  
but he that is Hasty of Spirit exalteth Folly.*  
Ver. 29.

*The Discretion of a Man Deferreth his Anger,  
and it is his Glory to pass over a Transgression.*  
Chap. xix. 11.

*He that hath no Rule over his Spirit, is like a  
City that is broken down, and without Walls.*  
Chap. xxv. 28.

*Make no Friendship with an Angry Man, and  
with a Furious Man thou shalt not go; lest thou  
learn*

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*learn his Ways, and get a Snare to thy Soul.*  
Ch. xxii. 24, 25.

See Ch. vi. 12, 13, 14, 15. Ch. xvi. 28, 29,  
30.

*In the Mouth of the Foolish is a Rod of Pride.*  
Ch. xiv. 3.

*A soft Answer turneth away Wrath, but  
grievous Words stir up Anger.* Ch. xv. 1.

*A Fool's Wrath is presently known, but a pru-  
dent Man covereth Shame.* Ch. xii. 16.

*There is that speaketh like the Piercings of a  
Sword; but the Tongue of the Wise is Health,*  
v. 18.

*Say not, I will do so to him, as he has done to  
me; I will recompense to the Man, according to  
his Work.* Ch. xxiv. 49.

See Ch. xxv. 8. Ch. xxvi. 21, 23, 24, 25.

Ecclus. xxviii. 1. to ver. 13.

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### Of Sloth, the Seventh Deadly Sin.

**S**LOTH is a Listless and Lazy Temper of  
Mind, which renders a Man unwilling to go  
about any Necessary Work; or soon Weary of  
pursuing what was begun.

It is *Self-Love* seeking its own Ease, and is  
contrary to the Virtue of *Diligence*.

A Desire of Ease and Rest is Natural to us;  
but when the due Bounds of Reason and Ne-  
cessity

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cessity are Transgressed, it becomes the Sin of *Sloth*, and is one of those *Lusts of the Flesh*, which we in *Baptism* expressly vowed to Renounce.

Note.—Moralists and Scholastick Divines, call this Vice *Acedia*, which is a *Greek* Word, that bears two Contrary Significations, [*Tristitia*] *Sadness*, and Overmuch-sorrow, and [*Mæroris Vacuitas*] a Temper *Void of Sorrow and Care*. So that it imports a too *Great* or too *Little* Care in the Things, which concern us; either of these is an Effect, that equally destroys the Vigour of the Mind, and produces that Inaction, wherein the Vice of *Sloth* doth properly consist.

But tho' *Inactivity* be the Object and Ground of this Vice, there is hardly any of the seven Mortal Sins more fruitful and spreading than this of *Sloth*; hardly any so contrary to, and destructive of, Virtue and Religion; so that St. *Bernard* had Reason to say, "Idleness was the Mother of Trifles, and the Stepdame of every Virtue."

The KINDS of *Sloth* are either *External* or *Internal*, affecting the *Body* or the *Mind*.

### I. *External Sloth.*

As to the *Body*; when wholly averse to Labour, this Vice is called *Laziness*.

When



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When employed in Useless and Trifling Actions, 'tis *Idleness*.—" There is a Busy Idleness, " when Men employ their Time in vain and " unprofitable Labours or Speculations.—  
*Difficiles Nugæ.*

When given to Drowsiness, and Immoderate Sleep, 'tis *Sluggishness*.

When too Delicate, and over Studious of Ease and Indulgence, Impatient of any Pain, Labour or Difficulty, 'tis called *Effeminacy*.

When not cleanly, as to the Body, Cloaths, Work, &c. 'tis *Slovenliness* and *Sluttery*.

### II. *Internal Sloth.*

When *Sloth* is seated in the *Mind*; if thro' Indolence, or want of Thought, we grow Heedless, and take too little, or no Concern about our own Affairs, or Others, it takes the Name of *Carelessness* and *Incogitancy*.

If thro' Laziness any Opportunity of Accomplishing what we know to be our Duty, be Omitted, it is *Negligence*.

If due Attention be wanting to Examine and Weigh the Nature and Consequence of Actions, or Opinions, in which we are concerned, 'tis *Inconsideration*.

When the Mind gives too much way to Fear and Apprehension of Danger, it takes the Name of *Pusillanimity* and *Cowardice*.

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When wavering between Hopes and Fears,  
'tis then *Irresolution*. — *vult, et non vult Piger*.

When Indifferent and Careless in the Service  
and Worship of God, 'tis *Irreligion*, and *Inde-*  
*votion*.

A Total Neglect thereof is *Impiety* and *A-*  
*theism*. To which may be added a *Partial*  
Neglect, the Fear of Man more than the Fear  
of God; also *Hypocrisy*. — “Sloth grows soon  
“weary of the Practical Part and Power of Re-  
“ligion, and takes up with the Outward Form,  
“contenting it-self with the Appearance, and  
“neglecting the Substance. But if we place  
“Religion in these external Observances only,  
“our Devotion will soon have an End.” Says  
*Kemp. L. I. C. II.*

The *Symptoms* and *Effects* by which this Vice  
discovers it-self, are various; the most common  
are these following; *viz.*

*Impatience*; — Murmuring under Real Af-  
flictions, but not exerting our Strength, by pro-  
per Means to remove or support them: Or  
grieving at Imaginary Evils, which have no Ex-  
istence, but in our own distempered Conceit,  
and Faint-heartedness. (a) *The slothful Man*  
*saieth, A Lion is without, a Lion is in the Streets.*  
To such a one every Duty is a Hardship, every  
Labour a Burden.

(a) Prov. xxvi. 13.

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*Discontent*; When Dissatisfied with our own Condition, but Neglecting the right Means and Methods of Redress. See *Prov.* xxi. 16.

*Despair*;— 1. In Temporal Matters, casting away all Hopes of Success.— “ (a) Slothful “ People think every thing impossible that is “ hard to do: They judge of Virtue by their “ own Sluggish Temper. ” 2. In Spirituals, sinking under the Dread of God’s Justice, without applying the Means, he has appointed, for obtaining his Mercy.

*Security*;— On the Contrary, presuming all is Well, when there is no just Ground of Hope.

*Ignorance*;— Thro’ want of due Pains to gain Information of what is Useful and Profitable, for promoting our own or others Happiness, and the Glory of God; which Two Things ought to be the constant Design of all our Actions, and is the only Useful Object of our Knowledge.

*Error and Infidelity*;— For every one, as our Lord observes, that doth Evil; *hateth the Light, neither cometh to the Light, lest his Deeds should be reproved.* John iii. 20.

See Dr. *Stanhope’s* Epist. and Gosp. Vol. III. p. 130 to 134. where the Reasons are assigned why Errors in Judgment become Sinful and Damnable.

(a) Senec.

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*Vain Conversation*; — *Slothful* Persons are much addicted to Idle Discourse, which serves to sooth their Vice, and pass away their Time, which would otherwise lie upon their Hands. This is that *Foolish Talking and Jesting*, which is not convenient, Eph. v. 4. on which see *Stanhope* 3d. Sunday in *Lent*. — It is that *Talk of the Lips*, which tendeth only to *Penury*. Prov. xiv. 23.

*Lying*; — Which is the common Consequence, and Companion of *Loquaciousness* and *Idle Talk*. See *Stanhope* Vol. III. p. 528. — *Ignarvī hominis mentiri*, said the *Philosopher* (a). And both the Apostle and the (b) Poet agree the *Cretans* were always *Lyars*, and evil Beasts, because they were *Slow Bellies*, i. e. Gluttonous and *Lazy*.

*Disobedience to Superiors*; — *Pride* cannot bear a Superior, because it hates to be Subject: *Sloth* cannot endure to be under Command, because it hates to Obey. — But *the Slothful shall be under Tribute*, saith *Solomon*. A double Curse attends this Vice, to be condemned to a State of Servitude, and to abhor the Obedience, which that State requires.

*Want of Natural Affection*, to our Children, Relations, and Friends; — Neglecting to Instruct, Improve or Assist, when Occasion requires; See *Prov.* iii. 27, 28.

(a) Aristotle.

(b) Menander.



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*Hard-heartedness*; ——— Want of Bowels and Compassion towards those, who are proper Objects of our Charity and Relief. ——— *Sloth* can find no Time for Acts of Mercy, Offices of Friendship and Labours of Love, because they require some Pains. And frequent Neglects of Humanity and Benevolence extinguish by Degrees all Sentiments of Tenderness and Pity. Such Indolent Persons are *not grieved at the Afflictions of Joseph*. Amos v. See Prov. xxiv. 11.

*Baseness of Mind*; ——— The Soul of the *Sluggard*, for want of Exercising the Acts of Beneficence and Generosity, grows narrow and contracted, loses all Sense of Honour or Concern for the Publick or Private Good, and is wholly sway'd by Base and Selfish Principles.

*Injustice and Dishonesty*; ——— *Sloth* first occasions, and then makes a Snare of Poverty, or unnecessary Want. *The Sluggard, saith Solomon, coveteth Greedily all the Day long, and hath Nothing, because his Hands refuse to labour.* ——— And *Idleness* can find no Remedy for Want, but Cheating and Fraud. ——— Witness the Unjust Steward. Luke xvi.

*Apostacy from Religion*; ——— Innumerable are the Instances of those, who thro' *Sloth* are offended at the severe Duties of Religion; and this Indulgence of the Flesh is the True Cause, why  
“ the Gate is so streight, and so narrow the  
“ Way, that leadeth to Life, and so few there  
“ be

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“be that find it.” These be they upon the *Rock*, who when they have heard, with Joy receive the Word, but having no Root or Depth of Earth, for a while Believe, and in Time of Temptation fall away. Luke viii. 13.

*Lukewarmness*;—— A *Laodicean* Temper; neither Cold nor Hot; Indifferent to Virtue or Vice; “such Indifferency in Religion, like “*Lukewarm Water*, nauseous to the Stomach, “and Cause of Vomiting, is Matter of Loathing to God, and will bring utter Rejection “upon you. Dr. Hammond on Rev. iii. 15.

*Irregularity in Life and Actions*;—— The *Slothful* either sets himself no Rule to live by, or keeps to None.

*Inconstancy*;—— Toft about with every Wind; Unstable in all his Ways.—— And *Reuben's* Motto is his Fate, *Unstable as Water, thou shalt not excel.*

See the Description of an Irregular and Inconstant Man. Hor. Sat. 3.

See *Milton. Parad. L. 8.*

But apt the Mind or Fancy is to rove.  
Uncheck'd, &c.

*Melancholy*;—— This is so common an Effect of *Sloth*, that some Writers give it no other Name than *Acedia* or *Sadness*.

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*Credulity*; — Taking Reports upon Trust, rather than be at the Trouble of Enquiry. *The Simple believeth every Word.* Prov. xiv. 15. David through a Mixture of Sorrow and Repentment was too *Credulous* to Ziba's Suggestions against *Mephibosheth*, 2 Sam. xvi. See *Kempis* L. 1. C. 4.

*Partiality and Prejudice*; — These often proceed from the same Cause. — (a) *He that answereth a Matter before he heareth it, it is Folly and Shame unto him*; whether the Cause of it be Pride or Envy, or a *Slothful Negligence*.

*Impertinence*, or a *Busy Idleness*; — Either in Discourses or Writings, when Matters nothing to the Purpose, or to no good End, are introduced. *Qui has ambages quærunt, &c.* "Whoever has this Turn of Mind, is like one that takes the furthest Way about to get to his House." All *Impertinence* is a mere Waster of Time. An *Impertinent* well described by *Horace*, Sat. 9. The several Sorts, *Spect.* Vol. II. p. 223, 308. — *Vid. quæ Tullius de inepto. L. 2. de Oratore.*

Under this Head of *Impertinence* come the following Vices, which are all great Destroyers of our Own, and Others Time.

*Loquaciousness*; — The Prating Fool. See *Prov. x. Not only Idle, but Tatlers also.* 1 Tim. v. 13. The Apostle couples 'em together.

(a) *Prov. xviii. 13.*

Gar-

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*Garrulity*, in divulging Secrets—— *Rimarum plenus.*

*Curiosity*, An Itch of knowing what does not concern or belong to us.—— *St. Augustine* says of these, they “ take great Pains to pry in-  
“ to other Mens Faults; none to reform their  
“ own; and *Horace* advises,

*Percunctatorem fugito, nam Garrulus idem est.*

——— *Eschew*  
Th’ Inquisitive, for he’s a Tatler too.

*Compliments*, News, Scandal, Flattery,——  
Formal Visits, Gossiping, Wandring about from  
House to House, Gaming, &c. What the  
*Spectator* saith of Compliments may be apply’d  
to all these Branches of *Idleness*.—— They  
are “ a Prostitution of Speech, seldom mean  
“ any Part of what they express, seldomer mean  
“ All that is said.—— “ The World is grown so  
“ full of Dissimulation and Compliment (saith  
“ *Bishop Tillotson*) that Mens Words are hardly  
“ any Signification of their Thoughts, &c. *Serm.*  
“ *Vol. I.*

*Pragmaticalness*;—— Busy Bodies Meddling in  
other Mens Matters. *I Tim. v.*

It is recorded of one *Functius*, a Man well  
deserving of Learning for his Chronological  
Works, who being put to Death by Authority,  
for



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for his busily meddling in Affairs of Government, at his Death pronounced the following Distich, as a Warning to Posterity against Pragmaticalness.

*Disce meo Exemplo Mandato munere fungi,  
Et fuge, ceu pestem, ἢ πολυπεργμουσὶν.*

Keep to your Sphere, all busy Meddling flee,  
And let My Fate a sad Example be.

To these we may also add,

All *Sins of Omission*;—To him that knoweth to do Good, and doth it not, to him it is a Sin. *Jam. iv. 17. See Mat. xxv.*

*Despising little Things*;—"He that despiseth  
"little Things, shall fall by little and little." *In  
tenui labor est, at tenuis non Gloria.—Virg.*

*Partial Obedience.*

*Procrastination*; all unnecessary Delays, deferring Necessary Business.—"Put not off from  
"Day to Day."—*Qui non est hodie, cras minus  
aptus erit.*

*Relapsing into Sin*;—*The Backslider in Heart  
shall be filled with his own Ways. Prov. xiv. 14.  
See Psal. cxxv. 5.*

*Impenitency*;—Neglecting, or Deferring Repentance.

Q

False

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*False Modesty*, or Vicious Bashfulness,—a great Enemy to Virtue and destroys the Soul, because it is ashamed of Duty.

And the contrary Extream, an *Abandoned Sense*; when Men grow Careless of their Reputation, and declare they regard not what the World says or thinks of them.—“The Loss of Shame is a sure Sign of a lost Innocence.” *He that despiseth his own Ways shall perish.* Prov.

*Unfruitfulness*; ——— The Unprofitable Servant is called also *Slothful*, and wicked Men in Scripture are particularly called *Sons of Belial*, that is, *Homines Nihili*, or *Good for Nothing*. See *Mat.* iii. 10. *John* xv. 2. See *Lucas* Enquiry after Happiness, Vol. II.

### *Character of Sloth.*

*Sloth* is the Nursery of all the Vices; *Pride* and *Vanity* thrive apace in this Soil, fixing deep their Roots, and spreading their Branches Wide and High.—*Envy*, that busy and restless Fury, finds no Rest but in *Sloth*; By this it recruits its Venom, and like a poisonous Weed grows the ranker in this Ground. Its Branches shoot not up so high, nor look so fair as those of *Pride*, but the Root strikes so much the deeper, and takes the faster hold.—*Covetousness* and *Anger* seem too Active and Busy to submit to the Influence of *Sloth*; but when their evil Seeds fall into

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into this accursed Ground, the Fruit they bear proves always of the worst, and most malignant kind; the First producing *Fraud* and *Oppression* without Mercy or Restitution; the other yielding the Fruit of *Malice*, Implacable, Impenitent, Unforgiving, and therefore never to be *Forgiven*.

*Luxury* and *Gluttony* thrive most kindly in this Soil, mutually improving and cherishing each other; for while these two Vices Cater and Provide Variety of Pleasures and Entertainments to feed and recreate *Sloth*; that so it may not grow burthensome to it-self, *Sloth* is not wanting to sooth and encourage their Excesses; relieving them with a seasonable Repose, when wearied and surfeited with their own Enjoyments, and helping to stifle the troublesome and importunate Clamours of an Accusing Conscience.

See Spect. Vol. IV. N<sup>o</sup>. 316. N<sup>o</sup>. 317.

*Marcus Antoninus* saith (a), "There is but  
" a certain Limit of Time appointed unto Thee,  
" which if thou make not use of to Cure the  
" many Distempers of thy Soul, it will soon  
" pass away, and Thou with it, and never after  
" return again."

See also what he saith against Sluggishness and  
the Love of Sleep. L. 5. 1.

(a) Lib. 2.

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“ There is a *Sluggish* Humour in all our Na-  
“ tures, which indisposes the Will, with due  
“ Fervour, to attend the great Business of Search-  
“ ing out the Will of God. Men are apt to  
“ take Things more upon the Credit of Others,  
“ than upon their own Credibility, and the Na-  
“ ture of Things; the Reason of which is no  
“ other than this, that in the one way we make  
“ a Purchase of them at a cheap Rate, or rather  
“ have them for nothing; but in the other they  
“ are to cost us some Pains to acquire them.  
“ There is also a kind of *Impatience* in some  
“ Natures, which is not able to suffer any De-  
“ lays; and this being joined with a Softness and  
“ Delicacy, which is a sworn Enemy to all  
“ Trouble and Pains, it renders Men very wil-  
“ ling to spare themselves the Length and Tedi-  
“ ciousness of an Enquiry, together with all the  
“ Difficulties of a Choice. Hence it comes to  
“ pass, that they Love at first Sight, and suffer  
“ others to chuse their Belief for them. And  
“ then afterwards they retain by Custom and  
“ Prescription, what they took up but by Chance  
“ and Preoccupation ——— Dr. *Patrick's Pil-*  
*grim*, p. 31.

See Spect. Vol. 6. N°. 458. upon *Vicious and*  
*False Modesty*, and the Mischievous Effects of  
it.



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### Texts of Scripture.

*Be not Slothful in Business.* Rom. xii. 11. See Heb. vi. 12.

*He that will not Work, neither should he Eat.* 2 Thes. iii. 10.

*Love not Sleep, lest thou come to Poverty; open thine Eyes, and thou shalt be satisfied with Bread.* Prov. xx. 13.

*Slothfulness casteth into a deep Sleep, and an Idle Soul shall suffer Hunger.* Ch. xix. 15.

*Tremble, ye Women that be at Ease, be troubled, ye Careless ones.* Isa. xxxii. 11, &c.

*A slothful Man is compared to a filthy Stone, and every one will hiss him out to his Disgrace.*

*A Slothful Man is compared to the Filth of a Dunghill; Every Man that takes it up will shake his Hand.* Eccus. xxii. 1, 2.

*Be not Hasty in thy Tongue, and in thy Deeds Slack and Remiss.* Ch. iv. 29.

*Go to the Ant, thou Sluggard, consider her Ways, and be wise; Which having no Guide, Overseer or Ruler, Provideth her Meat in the Summer, and gathereth her Food in the Harvest.*

*How long wilt thou sleep, O Sluggard? when wilt thou arise out of thy Sleep? Yet a little Sleep, a little Slumber, a little folding of the Hands to Sleep: So shall thy Poverty come as one that travelleth, and thy Want as an armed Man.* Prov. vi. 6, &c.

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*A PRAYER out of Bishop Andrew's Devotions,  
as Translated by Dr. Stanhope.*

Preserve me, good GOD,  
from the *Deadly Sins*,  
of Pride, Envy, Anger, Gluttony,  
Lewdness, Avarice and Sloth.  
And in their stead,  
Implant and Cultivate  
the Contrary Heavenly *Virtues*  
of Humility, Mercy, Meekness,  
Temperance, Chastity, Contentedness,  
and chearful Industry.



T H E



THE  
Right Use of *LENT*:

O R,

A HELP to PENITENTS.

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P A R T. V.

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*The WAY and METHOD of REPEN-  
TANCE ; with some FORMS of  
Penitential Devotions.*



HUS far, may the Penitent say,  
have I proceeded in this impor-  
tant Affair and Enquiry concern-  
ing Repentance. I have been en-  
deavouring to *Know myself*, to  
*Know Thee*, O my Soul, thy *Primitive* and *Pre-  
sent* Condition, thy Once *Happy*, but Now  
*Wretched* and *Degenerate* State ; The several  
*Distempers*, which by an *Hereditary* Pollution  
Thou broughtest into the World, and hast since

Q 4

encreased

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increased by many Actual Transgressions; what the *Remedy* is for such Mortal Diseases, and what the Means of *Cure*. And now what remains, but an Humble and Earnest Suit to the Heavenly Physician, that he will accept Thee as his *Patient*, Vouchsafe to attend the Whole Process of the *Cure*, and administer the *Medicines* in Due Proportions and Time, and then give a Sanction and Blessing to the Application.

This Naturally leads us to the *Second* Part of our Baptifmal Vow, the *Articles of our Christian Faith*. Repentance indeed prescribes the Medicine, but Faith alone gives it the Power of Healing; (a) Christ himself could work no Miracle, where there was no Faith; and an (b) Apostle assures us, we are *saved through Faith, and that not of ourselves, it is the Gift of GOD*.

The Proper Business of Repentance is to *Know Ourselves*; the Right Use of *Faith*, is to *Know GOD*. These reciprocally lead to, and assist each Other.—The Knowledge of Ourselves as *MEN*, carries us directly to the Belief of a *GOD*, that *Made* us: The Knowledge of ourselves, as *Sinners*, Fallen and Undone Men, leads us to seek, and Believe in a *Saviour*, that *Redeemed* us: But the Clear and Sufficient Knowledge of Either we never could have attain'd, had it not been Revealed to us by the Gospel.

(a) Mark vi. 5.

(b) Eph. ii. 8.



The Gentile Philosophy seems to have had some faint Glimmerings of the Necessity of *Repentance*, and *Faith*, in order to heal the Distempers of the Human Mind ; by their prescribing *Purgation* and *Illumination*, as Preparatives Requisite to *Perfection*. But the Christian Religion only sets these things in their true Light, and directs their proper Use: Consequently is the only Cathartic, that *Purges*; the only Light, that *Illuminates*; the only Rule, that *Perfects* the Soul of Man: and this it does by a thorough Sense and Abhorrence of Sin, an awful Dread of the Justice of God, with a due Reliance on his Mercy.

*A Sense of Sin* cannot but make us abhor it, for its extreme Turpitude, as well as Danger ; and ourselves for Committing it. But this would soon drive us into Horror and Despair, did not the Goodness of God in providing an All-sufficient Propitiation and Satisfaction for the Sins of the whole World, revive our Hopes with the Prospect, and enflame our Love with the Experience, of so Inestimable a Benefit, such Easy and Practicable Means of Grace, such sure and certain Hopes of Glory.

How to express our Penitential Sorrows in suitable *Devotions*, and what Method to observe, is the Next, and Last Thing proposed. For my own Part, I find none more useful, than what some Spiritual Guides have recommended; and that is, not in general, but in particular and separately

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rately to Consider the several Sins we find ourselves guilty of, or addicted to. The foregoing Part may answer that Use, and may serve as a *Catalogue* to Examine ourselves by; and if each Day be allotted to the Consideration and Correction of a particular *Vice*, in that case, the Number of the *Deadly Sins* falling in with the Number, and in some measure with the Reason, as well as Order of the *Days of the Week*, the humble Penitent will find not only Profit, but something of Pleasure in a Disposition so Uniform and Regular. Especially if, together with the Consideration of the *Seven Deadly Sins*, and their Opposite *Virtues*, he join the Meditation of the following Divine ATTRIBUTES.

1. The *Holiness* and *Infinite Perfections* of GOD on *Sunday*.—— What can be a greater Confusion to *Pride*, what stronger Motive to *Humility*, than a View of the glorious and transcendent Excellence of GOD; or what Contemplation more suitable to his own most Holy Day?

2. His *Omnipresence* and *Omniscience* on *Monday*.—— What more effectual to Mortify *Envy*, and encourage Works of *Benevolence* and *Charity*, than a Lively Sense of God's Continual and Universal *Presence*?

3. The Divine *Wisdom* and *Providence* on *Tuesday*.—— Can any thing be more opposite to *Covetousness*, and the Love of the World, than this?

Can

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Can any thing be a stronger Inducement to Acts of *Liberality* and *Justice*?

4. The *Power* and *Omnipotence* of GOD on *Wednesday*.— This, if any thing, will check the impure Delights of Sensual Pleasure, extinguish the Unhallowed Flames of *Luxury*, and awe the Soul into a *Chaste*, *Devout*, and *Holy* Frame.

5. *Divine Justice* on *Thursday*.— The Justice of GOD was provoked by the *Inordinacy* of *Taste*, to pass the Sentence of Death on all Mankind for *Eating of that Tree, whereof the Lord had said: Thou shalt not Eat.* If the Contemplation of this tremendous Attribute, be joined on This Day with our Penitential Exercise against *Gluttony* and *Intemperance*, it cannot but have great Force to Regulate and Subdue our Unruly Appetites, and engage us to the Practice of *Sobriety* and *Temperance*.

6. A Meditation on the *Divine Philanthropy* and *Goodness* on *Friday*, falling in with the astonishing Act of *Mercy*, which our Dear Redeemer, by his Crucifixion, performed as on this Day of the Week, for the Salvation of Mankind, cannot surely but Repress the Rage of *Anger*; and shame us, if it cannot charm and allure us, by so amazing an Example of Condescension and Patience, into a Spirit of *Meekness*, *Forbearance*, and *Love*.

7. Lastly, the *Immutability* and *Unchangeableness*, consequently the *Truth* and *Eternity* of the Divine Nature, if warmly represented to the  
Thoughts

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Thoughts on *Saturday*, will greatly contribute to overcome the Torpor and Stupidity of *Sloth*; and stir up the Heart to *Diligence* and a Faithful *Perseverance* in our Duties, so as not to be *Weary of Well-doing*; but to be *Stedfast* and *Unmoveable*, always abounding in the *Work of the Lord*, forasmuch as we know (by a sure Dependence on this Divine Attribute) *that our Labour shall not be in vain in the Lord.*

As to Proper *Forms* of Penitential Devotions, those, who have tried, have always found and confessed, that none are more so, than what may be Gathered out of the *Scriptures*, particularly the Book of *Psalms*; and out of our own most incomparable *Liturgy*.

The *Communion Service*, (if seriously and attentively read at the Beginning of *Lent*, or whenever the Heart is disposed to Repent, and Turn unto God) by the Terrors of Divine Vengeance there denounced against Sin, and the many Sweet and Earnest Invitations to Mercy, would win, or subdue the most stubborn Sinner.

This Office therefore should not only be heard Pronounced by the Minister on *Asb-Wednesday*, but Read over again and again in our Closets, till the Fire kindle, and the Heart begin to melt; till we feel a true Sorrow and Compunction for Sin; and at length be compell'd to cry out with *Julian*, (tho' on a better Account) when he  
found



found himself wounded by an Arrow from Heaven,

*Vicisti, O Galilae*——

*Thou hast Overcome me.*

When this happy Victory over ourselves is obtain'd, and the Heart prevail'd upon to yield itself Captive to the Holy JESUS, whom that Apostate call'd *Galilean*, but was forced to confess his Conqueror and Superior; let the following *Method* of Devotions be observed.

On each Day of the Week repeat on your Knees a *Penitential Psalm*, with the Prayers at the End of the Communion Service, or such others as may be Collected from other Parts of the Liturgy, or from other Devotional Books.

And if the Method before recommended, of Dedicating each Day of the Week to the Consideration of some particular *Virtue*, and its Opposite *Vice*, be approved, then the Seven *Penitential Psalms* may be used in the following Order. —On *Sunday*, the 51st. which by a proper Paraphrase, such as every Penitent's Case shall suggest, may be adapted to the Vice of *Pride*.

On *Monday* the 6th Psalm; and Paraphrased with respect to *Envy*; and so on thro' the rest of the Week, during the whole Course of *Lent*, concluding each Day's Service with a *Collect* for the particular Grace, which every Penitent is to aspire after, as the Cure of the contrary *Vice*, which he is then professing to repent of; and for  
this

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this Purpose, the Author of the *Whole Duty of Man*, or the Manual of Devotions by Mr. *Spinckes* will supply him with Proper *Forms* ; viz.

				Pfal.
<i>Sunday</i>	For Humility,	to	Pride, —	51.
<i>Monday</i>	{ Sincerity, Charity,		Envy, —	6.
<i>Tuesday</i>	{ Justice, Trust in God, Contentedness,	Opposition	Covetousness,	} 32.
	{ Thankfulness,			
<i>Wedn.</i>	{ Chastity, Love of God,		Luxury, }	38.
<i>Thursd.</i>	{ Temperance, Fear of God,		Gluttony, }	102.
<i>Friday</i>	- Meekness,	In	Anger, —	130.
<i>Saturd.</i>	{ Diligence, Perseverance,		Sloth, }	143.

As to the *Time of Day*, every Man is best Judge what Hours he can most conveniently spare for this Penitential Exercise. There is no *Devout* Person but will borrow some Opportunity for it, either from his *Sleep* or his *Meals*. And if this be done with an Humble, Lowly, Penitent, and Obedient Heart, my Soul for His, but in a short time, he will reap exceeding Benefit hereby.

To explain the Method proposed, it seems necessary to add a *Specimen*. But the intended Brevity of this Treatise will not admit of any more, than

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than for One Day; and that shall be for *Thursday's* Office; because that Day of the Week, and its Penitential Psalm, are by our Scheme appointed for subduing the Vice of *Intemperance*, that great Antagonist of Repentance, and of all *Penitential Seasons*.

Such Persons as have the Command of their Time, and are so minded to employ it, had best set apart the *Noon-Tide*, or an Hour or Two before Dinner, for their Retirement on these Occasions, especially if they be *Fasting* till then. This Example the pious *Cornelius* set us; this the great *St. Peter*: Both Natural Reason, and Religion recommend it.— And the *Collects* for *Asb-Wednesday*, and the *First Sunday in Lent*, are very proper to be used every Day, during the whole Season, along with our Morning and Evening Prayers.



Thursday's



## Thursday's Penitential Office.

### Psalm CII. Paraphrased,

, With Respect to *Gluttony*, the Fifth *Deadly Sin*.

V. I. **H**EAR my  
Prayer,  
O Lord, and let  
my Crying come  
unto thee.

**H**AVING set apart this  
Day of the Week, du-  
ring this Solemn Season of  
Abstinence and Mortifica-  
tion, for Confessing and Be-  
wailing the great Sin of *Glut-*  
*tony* and *Intemperance*, both in My-self and  
Others, I cannot but stand amazed and con-  
founded at the Repeated Acts of Excess, which  
I have committed, and the infinite Enormities,  
which those undue Liberties have produced. —  
But I Repent, I heartily Repent, and desire that  
the Restraint now imposed upon my Appetite,  
may be accepted, O Lord, tho' not as a sufficient  
Attonement or Satisfaction for its manifold Irre-  
gularities, or as Meriting the least Favour from  
thy Hand; yet in a just Acknowledgment, that  
those sinful Indulgences have made me unworthy  
of



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of so liberal a Use of thy Creatures, and even of the necessary Sustenance of Life: And likewise as a Holy Revenge upon my-self, for all former Excesses, and an humble Desire of bringing forth some Fruits worthy of Repentance: As well as in Honour of, and Conformity to, the Hunger and Thirst, Abstinence and Austerities, voluntarily undergone by Thee, to expiate the Error of Our Excesses. *Hear my Prayer*, therefore, O Lord, which I now offer up unto Thee for the Pardon and Remission of all those Sins, which I have committed thro' Intemperance of any kind. And *let my Crying*, my importunate Requests for thy Grace to mortify and subdue those Brutal Lusts, *come unto thee*, and at length obtain Success.

<p>2. <i>Hide not thy Face from me in the Time of my Trouble; incline thine Ear unto me when I call; O hear me, and that right soon.</i></p>	<p>I am vile; and Thou art holy. — I am defiled, not only with the Guilt of <i>Gluttony</i> in particular, but of those many, many other Sins, which <i>Intemperance</i> has been the Cause of (as Waste of Time, Abuse of thy good Creatures, Lust and Unclean-</p>
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ness, Pride and Wantonness, Indevotion and Foolishness, &c.) but altho' thou art of purer Eyes than to behold such Impurities; *O hide not thy Face for ever from me.* — Wash me, cleanse

R

me

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me from all my Wickednesses, which have brought my Soul into so great *Trouble* and *Misery*. Or if I am not yet worthy of a gracious Look, *incline thine Ear unto me, when I call to thee for Mercy and Relief. Hear me, while I have Time or Strength to cry; O hear me, and that right soon.*

3. *For my Days are consumed away like Smoke, and my Bones are burnt up as it were a Firebrand.*

If I look back on the former Part of my Life, and review the precious Time, that has been squander'd away in this one Article of Sensuality and Unlawful Excess; what will the wretched Account amount to, but Vanity and Emptiness? What those Joys, but Folly and Shame, not only as Light, Vain, and Unprofitable, but as Black and Offensive as Clouds of *Smoke*? Yea, *my Bones*, those very Helps of necessary Food and Nourishment, which thou gavest me to strengthen and support me for thy Service, have been perverted to the Uses of *Intemperance*; and instead of Health and Strength, for the Performance of my Duty, have been made Fuel to feed my raging *Lusts*. These, like a slow Fire, waste and *consume* the natural Vigour of both Body and Soul, and are the sad and sure Prelude to Eternal Flames.

4. *My*

4. *My Heart is smitten down and wither'd like Grass; so that I forget to eat my Bread.* Nothing, I find by assured and repeated Experience, more sinks the Spirits, and saddens the Heart, than an overloaded Stomach; nothing clouds the Understanding more, than the Fumes of *Intemperance*! But if it weaken the *Animal*, and Darken the *Rational* Faculties, it extinguishes and utterly destroys the *Spiritual* Life, and quite starves the *Soul*. So that while I study to please this bodily Palate with the Meat that perisheth, I too much forget the true *Bread*, the Bread of Life, and quite lose that (a) *Hunger and Thirst after Righteousness*, which thou hast pronounced *Blessed*, and promised to satisfy.

5. *For the Voice of my Groaning, my Bones will scarce cleave to my Flesh.* The World, the false World, yea my Friends and Companions, have, by their mistaken Kindness, contributed often to my Misery. — How many Times have they press'd me to eat heartily! tempted my Palate with grateful Dishes! commended good Eating, as Healthful, as Necessary! And the Common Vogue cry'd up High-Feeding as *Living well*! How often have I been chidden

(a) Mat. v.

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and blam'd for Eating sparingly, and less than suffic'd for Nourishment, when at the same time, Thou, O God, knowest full well, and my Conscience knew, that I exceeded the Bounds of Christian Temperance. And therefore, so far were these Plentiful Meals from answering the flattering Promises of Strength and Health, and Chearfulness, that I ever found the Reverse; a sad and heavy Damp upon my Spirits, a Load on my Stomach, and sometimes a sharp and dangerous Distemper; always, what of all Evils is the worst, a Spiritual Darkness and Destitution. So that under all these Oppressions, I may well say, *For the Voice of my Groaning my Bones will scarce cleave to my Flesh*: Thy Grace, which is the Strength and Support of my Soul, as my *Bones* are of this *Flesh*, withdrawing its Aid and Comfort from me.

6. *I am become like a Pelican in the Wilderness, and like an Owl that is in the Desert;*

7. *I have watched, and am even as it were a Sparrow sitting alone upon the House-top.*

The *Pelican* and *Owl* are both (a) Unclean, and both Mournful Birds. The One delighting in Darkness; Both in Solitude: Both therefore most fit Emblems of my Condition and Sorrow. — I have made my-self Unclean by a Voluptuous Life: I have inverted the Saying of my blessed Lord; even what hath

(a) Levit. xi. 18. 16.



gone into my Mouth, as well as what proceeded out of my Heart, having defiled me; so that I am Wholly Defiled both in Flesh and Spirit. To make my Moan to my Friends and Acquaintance would only expose me to their Scorn or their Pity. Therefore am I forced like those Birds, not only to Mourn, but to fly to a Solitude to hide myself from the World, to sit Darkling as the Sparrow on the House-top, without his Mate, Retired and Alone.

Note, *The Pelican*] in other Places the Word is rendred *Cormorant*, Isa. xxxiv. 11. Zephan. ii. and takes its Name from קיץ to Vomit. *Conchas enim calore ventris coctas rursus evomit, Ut testis rejectis esculenta seligat.* Plin. L. 10. c. 40.

8. *Mine Enemies revile me all the Day long, and they that are mad upon me, are sworn together against me.*

And here, O my Soul, consider thy Case, not as singular, but with respect also to the Church, to which thou dost belong; this most Holy and Pure, but despised and afflicted Church. — She, by her Rubricks, by her Institution of the solemn Season of *Lent*, and of other set Times of Abstinence, as well as by the Pens and Instruction of such of her Clergy, as are truly Orthodox and Pious,

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Pious, requires of All her Members to exercise *Fasting*, as well as *Prayer*, &c. to observe Days of Abstinence and Self-denial, as well as Festivals and Days of Feasting. And yet who is there of all the Sons she has brought up, that makes any Conscience of these Her Orders and Injunctions? Who is there of her own Children, that pay that dutiful Regard to her Authority, which they ought, and which our Dear Redeemer in his own Person paid, while he was upon Earth, and enjoin'd to us all, both by Precept and Example, *Mat. iii.* — What Wonder then her *Enemies* of every Denomination should *Revile* her, as they do, *all the Day long*; the *Papist* on the One hand, and the *Atheist* and *Dissenter* on the Other, equally *Enemies*, equally *sworn together against* Her. The First have too much Cause to Reproach us for throwing off all Mortification and Penance, even during the most solemn Time of *Lent*; or if they observe One of many to keep to her Rules, they *Revile* that One as a poor deluded Hypocrite, a mere Ape in Religion. The Libertine and Schismatick take the other Extreme, and upbraid such as shew any Regard to Days of Abstinence, as *Papists* or Fools. — Thus are we *Reviled*, thus jested upon and despised!

9. For I have  
eaten *Ashes* as it  
were Bread, and  
mingled my Drink  
with Weeping.

10. And that  
because of thine  
Indignation and  
Wrath, for thou  
hast taken me up,  
and cast me down.

So that this thy poor  
Church, and all her faithful  
Children, may say; " Our  
" Penitential Rigours have  
" been aggravated, and ren-  
" dred more extreme and  
" dolorous, by the many  
" Discouragements we meet  
" with; we are made, as it  
" were, to feed upon *Ashes*,  
" and forced to drink up our  
" very *Tears*." ——— Alas!

what a Difference do we find between these Our  
Days, and the Days of thy Primitive Saints! We  
find them even Rejoycing, when the (a) sacred  
Season of *LENT* came in, that all Appearance  
of Intemperance, all worldly Avocations were  
suspended for that Time, and nothing to be seen,  
but Signs of Purity, and an Universal Attention  
to Works of Piety, Devotion, and Self-denial.  
But in These evil Days, and Dregs of Time; we  
behold the very Reverse of that Antient and Holy  
Practice; and thy Church has Cause *Continually*  
to Grieve, that her Members do NOT grieve;  
that all her Orders are trampled upon by her  
Friends, as well as hated and contemned by her

(a) Chrysost.

*Enemies.*

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*Enemies.* So that altho' she be lifted up to Heaven by the Purity of her Reformation, and Excellency of her Rules and Constitution, she is *cast down* to the Earth by the Irregular Lives, and evil Example of her Members; and therefore may too truly be said to keep a Lent all the Year long; her *Bread* (the very Festivals and Days for Holy Rejoycing) to be *eaten with Ashes*; her *Drink* (the Seasons, and the Means which should Refresh her) to be *mingled with Weeping*, and imbittered with Sorrow.

11. *My Days*      Therefore her Prosperity  
*are gone like a*      is vanished *like a Shadow*;  
*Shadow, and I*      her Beauty faded like the *Grass*,  
*am withered like*      that is mowed down with  
*Grass.*      the Scyth, or blasted with  
the Wind.

12. *But thou,*      *But Thou* art still her Lord,  
*Lord, shalt en-*      still her Head, her Protector,  
*dure for ever, and*      her Spouse; and no Tract  
*thy Remembrance*      of Time can ever lessen thy  
*throughout all Ge-*      Power, or thy Love; or ever  
*nerations.*      efface the sweet *Remembrance*  
of thy Mercies, which thou  
hast formerly shewn to thy Church, and the  
glorious Promises thou hast made her.

*Thou*



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13. *Thou shalt arise and have Mercy upon Sion: For it is time that thou have Mercy upon her; yea, the time is come.*

The sorrowful and afflicted Captives at *Babylon*, (by whom, or for whose Use, this mournful Psalm was Penn'd) had the sure Word of Prophecy, to build their Hopes upon, that the Time of their Redemption drew nigh; they could compute when the Number of the Years would expire for accomplishing the Desolations of *Jerusalem*; they could challenge thy Promise, and put thee in Mind, that *the Time was come*, the very appointed Time arrived, for thee to *arise, and have Pity upon Sion*.

——But what shall We say? What Hopes have We? Alas! There seems more Grounds for Fears, than Hopes. The State of This afflicted Church is more like to that of *Jerusalem Before* her Captivity; like Her, or rather Exceeding her, in all manner of Corruption and Impiety; and therefore most likely to resemble Her in her Plagues.

14. *And why? Thy Servants think upon her Stones, and it pitieth them to see her in the Dust.*

*Thy faithful Servants*, who are Her best Friends, and all that are Friends to Her, are ever *Thy Best Servants*; They think often, with the deepest Concern, of the melancholy Prospect, which they cannot

S

but

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but have of her present Decay, and approaching Desolation. How many Hands do we see continually at work to demolish this Beautiful Building, and raze it to the Ground! Some plucking off her BATTLEMENTS, as too Loffy and High; some uncovering her ROOF, to let All come in, who cannot be admitted at the Door; some undermining her FOUNDATIONS; others striking at her HEAD, even at Thee, O Holy JESUS, by whose Blood she was purchased, by whose Spirit she has hitherto been Governed, and Preserved.

15. *The Heathen shall fear thy Name, O Lord, and all the Kings of the Earth thy Majesty;*

16. *When the Lord shall build up Sion, and when his Glory shall appear:*

17. *When he turneth him to the Prayer of the poor Destitute, and despiseth not their Desire, &c. to v.*

23.

But a Time will come, that SION shall be built up again; that all those her Enemies shall be constrained to fear the Name, and acknowledge the Majesty of her Almighty Lord and Head—

A Time will come, when the Prayer of the poor Destitute Members of this afflicted Church shall be heard, and their Desire no longer seem to be despised by her Enemies Without, or impugned, and frustrated by her False Friends Within her Pale.

23. *He*

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23. *He brought  
down my Strength  
in my Journey,  
and shortned my  
Days.*

'Twas Sin brought Death into the World, and Death it was that *shortened* our *Days*: But Eating and the Intemperance of Appetite brought in Sin.——“The Day  
“thou eatest, thou shalt dye.”——The Law made that Eating sinful, because it had forbidden it; and Death was the Effect and Penalty of that Act of Disobedience. So that altho' it be true, that God brings down our Strength in our Journey of Life, and *shortens* our *Days*, it is not by the Arbitrary Power of his Will, but thro' his permitting the natural Consequence of Sin to take Place; and that Permission is the necessary Result of his JUSTICE. For as Sin increased in the World, the Term of Human Life decreased; so that from 8 or 900 Years it was *shortned* first to 4 or 500, then to 120, at last to threescore Years and Ten. And how few are there now-a-days that reach to this Term of 70 Years! And wherefore? Whence comes it to pass? Is it not Intemperance for the most part, that *brings down our Strength* before the Time, and *shortens our Days*? *Sævior armis Luxuries*——We dig our Graves with our Teeth.——“Eat  
“and Drink, saith the *Epicure*, for to morrow  
“we dye.” And, alas! how many are there, who make the Saying good, and Dye indeed to Morrow, for the Excesses of to Day!

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24. *But I said,  
O my God, take  
me not away in  
the midst of mine  
Age; as for thine  
Years, they endure  
throughout all Ge-  
nerations.*

25. *Thou, Lord,  
in the Beginning  
hast laid the Foun-  
dation of the  
Earth; and the  
Heavens are the  
Work of thy Hands.*

26. *They shall  
perish, but thou  
shalt endure; they  
all shall wax old  
as doth a Gar-  
ment.*

27. *And as a  
Vesture shalt thou  
change them, and  
they shall be  
changed? but thou  
art the same, and  
thy Years shall not  
fail.*

28. *The*

Thou art Everlasting: Our longest Life but short; and our Term made still shorter by Sin.——But, *O take me not away in the midst of mine Age*; tho' I have justly deserved it, for the many shameful Acts of Intemperance, whereby I have provoked thy Justice; [for in the midst of mine Age, and full Vigour of my Strength, this was my Darling Sin, my daily Practice, notwithstanding thy Curse pronounced against it; this my impious Boast, that I was mighty to drink Wine, and a Man of Strength to mingle strong Drink.——] And yet thy Goodness spared me; thy Mercies were renewed every Day, because thou changeest not. Thou didst not then *take me away in the midst of mine Age*, even because it was in the midst of my Sins, and I must have perished for ever. Thou savedst me from the Woe I deserved;



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28. *The Children of thy Servants shall continue; and their Seed shall stand fast in thy Sight.* deserved; thou savedst me that I might live to Repent. — I Repent, I Repent, from the Bottom of my Heart; O let thy Mercy, that has granted me Time, give me also the Grace to Repent Aright; that I may obtain thy Pardon for what is past, thy Strength to overcome so shameful a Vice, thy Spirit to uphold me from falling again.

And then shall my Soul *stand fast in thy Sight*, when rais'd and redeemed from the Mire of Sin; then shall I have Cause Eternally to Sing;

Glory be to the Father, &c.  
As it was in the Beginning, &c.

### *The Penitential Prayers.*

Lord, have Mercy upon me,  
Christ, have Mercy upon me,  
Lord, have Mercy upon me.

**O**UR Father which art in Heaven, &c.

O Lord save thy Servant,  
That putteth his Trust in Thee;  
Send me Help from above,  
And evermore mightily defend me.

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Help me, O God my Saviour,

And for the Glory of thy Name deliver me.

Be merciful to me a poor Sinner, for thy Name's  
fake.

O Lord, hear my Prayer,

And let my Cry come unto Thee.

**O** Lord, I beseech thee, mercifully hear my  
Prayers, and spare all those who confess  
their Sins unto thee, that they whose Consciences  
by Sin are accused, by thy merciful Pardon may  
be absolved, thro' Christ our Lord. *Amen.*

**O** Most mighty God and merciful Father,  
who hast Compassion upon all Men, and  
hatest nothing that thou hast made, who wouldst  
not the Death of a Sinner, but that he should  
rather turn from his Sin, and be saved; Mercifully  
forgive me my Trespases; receive and  
comfort me, who am grieved and wearied with  
the Burthen of my Sins. Thy Property is always  
to have Mercy; to thee only it appertaineth to  
forgive Sins. Spare me therefore, good Lord,  
spare me and all thy People whom thou hast  
Redeemed; Enter not into Judgment with  
thy poor Servant, who am vile Earth, and  
a miserable Sinner, but so turn thy Anger from  
me, and all those who meekly acknowledge  
our Vileness, and truly Repent us of our Faults;  
and so make haste to help us in this World,  
that

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that we may ever live with thee in the World to come, thro' Jesus Christ our Lord. *Amen.*

**T**URN thou me, O good Lord, and so shall I be turned; Be favourable, O Lord, be favourable unto me, and all thy People, who turn to thee in **WEeping, FASTING** and **PRAYING**. For thou art a Merciful God, full of Compassion, Long-suffering, and of great Pity. Thou sparest when we deserve Punishment, and in thy Wrath thinkest upon Mercy. Spare thy People, good Lord, spare them, and let not me, or thine Heritage be brought to Confusion. Hear us, O Lord, for thy Mercy is great, and after the Multitude of thy Mercies look upon us, through the Merits and Mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

*The Collect, for Temperance, to be used  
Every Day in Lent.*

**O** Lord, who for our sakes didst fast Forty Days and Forty Nights, Give me Grace to use such Abstinence, that my Flesh being subdued to the Spirit, I may ever obey thy Godly Motions in Righteousness and true Holiness, to thy Honour and Glory, who livest and reignest with the Father and the Holy Ghost, one God World without End. *Amen.*

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*For the same.*

O Gracious Lord, who hast in thy Bounty to Mankind afforded us the Use of thy good Creatures for our Corporal Refreshment, grant that I may always use this Liberty with Thankfulness and Moderation. O let me never be so enslaved to that Brutish Pleasure of Taste that my Table become a Snare to me; but give me, I beseech thee, a perfect Abhorrence of all Degrees of Excess, and let me Eat and Drink only for those Ends, and according to those Measures, which thou hast assigned me, for Health and not for Luxury. And, Lord, grant that my Pursuits may be, not after the Meat that perisheth, but after that which endureth to Everlasting Life; that 'hungring and thirsting after Righteousness, I may be filled with thy Grace here, and thy Glory hereafter, thro' Jesus Christ. *Amen.*

*For the Fear of God.*

*With Regard to his Justice, and the Duties of Temperance, being the Attribute, and Virtue for Thursday's Exercise.*

O Glorious Majesty, who only art High, and to be feared, possess my Soul with a holy Awe and Reverence of Thee, that I may give thee the Honour due unto thy Name, and may bear such a Respect to all Things, which relate



to Thee, that I may never prophane any Holy Thing, or sacrilegiously invade what thou hast set apart to Thy-self. And, O Lord, since thou art a God that wilt not clear the Guilty, let the Dread of thy JUSTICE not only make me tremble to provoke thee in any Thing, or so misplace my Fear, as to be afraid of a Man that shall die, and of the Person of Man, who shall be made as Grass, and forget the Lord my Maker, but replenish my Soul with that Fear of Thee, which is the Beginning of Wisdom, which may be as a Bridle to all my BRUTISH APPETITES, and keep me in a constant Conformity to thy Holy Will. Hear me, O Lord, I beseech Thee, and put this Fear into my Heart, that I may not depart from Thee, but may with Fear and Trembling work out my own Salvation, thro' JESUS CHRIST our Lord. *Amen.*

**T**HE Lord bless me, and keep me; the Lord lift up the Light of his Countenance upon me, and give me Peace, now and for evermore. *Amen. Amen.*

And now I have finish'd my *Lenten* Task; which at first was design'd only for my own Use, and Direction of my own Practice. But what shall I say for its Publication? It is not *Profit*, It is not *Praise* I expect: The Subject is not likely to invite many Customers, nor the Performance

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formance to Deserve it. I set not up for *Guide* or *Director* in Spirituals: I have need of such my-self. — The true End and Design of this Publick Address, if my Heart deceive me not, is this; to excite those, whom God and his Church have appointed our *Guides*, to exert themselves in this too much Uncultivated Branch of their Office; and to invite all, who yet retain in these perillous Times any Care for their Immortal Souls, to joyn with me in the Streight and Narrow Way, that leadeth to Life. That so being encourag'd by Their good Company and Example, my Weakness may not be drawn away into the Broad and too Fashionable Paths of Destruction; nor utterly faint by the Way, if wholly left Solitary and Alone. — And may the Great God of Mercy and Truth, to whom this Penitential Essay is humbly Dedicated, so bless its Design, that it may fall into the Hands of those only, whose Hearts he has touched with a Sense of what it treats of, the most important, yet most neglected Business of REPENTANCE; and prove of some Use and Assistance to them. To such a Reader I may say, if what I offer be Right, use it for thy own Soul's Good, and for the End it was intended; If thou reap any Benefit, give God alone the Praise in thy Words, and the Glory in thy Life. — All the Return I ask for my well-meant Endeavours, is thy Excuse for all Faults in the Thought or Expression;  
thy

thy Prayers, that I may be a *True* Penitent myself; and thy Silence, that my Name, if known to thee, may remain Conceal'd.

*Candide, quid nostro quæris de Nomine, Lector?*

*Plus Teipsum expediet, plus tibi, Nôsse Deum.*

*Siquis in his usus, siquid medicamen habetur,*

*Siquid in his Animæ suave bonumque tuæ;*

*Id totum nostro attribuas Dominoque Deoque,*

*Qui mihi Velle dedit, qui mihi Posse dedit.*

*Quantulacunque aderit merces, post Funera detur,*

*Præmatura venit, quæ datur ante Diem.*

*Hinc Epicuri omnis procul absit de Grege Porcus:*

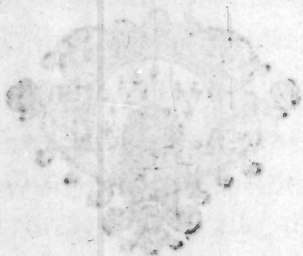
*Haud sapit Immundæ Sobria Mensa Gulæ.*

Sola Deo Triuni Gloria.



Bishop

It is not known whether the person who was arrested was the same person who was arrested in 1911.







Bishop KENN'S  
 Pastoral LETTER  
 TO HIS  
 CLERGY,  
 Concerning the Keeping of  
 LENT.

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All Glory be to God.

*Reverend Brother,*



THE Time of Lent now approaching, which has been antiently and very Christianly set apart, for penitential Humiliation of Soul and Body, for Fasting and Weeping and Praying, all which you know are very frequently inculcated in Holy Scripture, as the most effectual Means we can use, to avert those Judgments our Sins have deserv'd; I thought it most agreeable to that Character, which, unworthy as I am, I sustain, to *call you* and all my Brethren of the Clergy

Clergy to *mourning*; to *mourning* for your own Sins, and to *mourning* for the Sins of the Nation.

IN making such an Address to you as this, I follow the Example of St. *Cyprian*, that blessed Bishop and Martyr, who from his Retirement, wrote an (a) Excellent Epistle to his Clergy, most worthy of your serious Perusal, exhorting them by publick Prayers and Tears to appease the Anger of God, which they then actually felt, and which we may justly fear.

REMEMBER that to keep such a *Fast as God has chosen*, it is not enough for you to *afflict your own Soul*, but you must also, according to your Ability, (b) *deal your Bread to the Hungry*: and the rather, because we have not only usual Objects of Charity to relieve, but many poor Protestant Strangers are now fled hither for Sanctuary, whom, as Brethren, as Members of Christ, we should *take in* and cherish.

THAT you may perform the Office of a publick Intercessor the more assiduously, I beg of you to say daily in your Closet, or in your Family, or rather in both, all this Time of Abstinence, the 51<sup>st</sup> Psalm, and the other Prayers which follow it in the Commination. I could wish also that you would frequently read and meditate on the Lamentations of *Jeremy*, which Holy *Gregory Nazianzen* (c) was wont to do, and

(a) Ep. 11, Edit. Oxon. (b) Isa. 58. 5, 7. (c) Orat. 12.

the reading of which melted him into the like Lamentations, as affected the Prophet himself when he Penn'd them.

BUT your greatest Zeal must be spent for the Publick Prayers, in the constant devout Use of which, the Publick Safety both of Church and State is highly concern'd : be sure then to offer up to God every Day the Morning and Evening Prayer ; offer it up in your Family at least, or rather as far as your Circumstances may possibly permit, offer it up in the Church, especially if you live in a great Town, and say over the Litany every Morning during the whole Lent. This I might *enjoin you* to do, on your Canonical Obedience, *but for Love's Sake I rather beseech you*, and I cannot recommend to you a more devout and comprehensive Form of penitent and publick Intercession than that, or more proper for the Season.

BE not discourag'd if but few come to the *Solemn Assemblies*, but go to the *House of Prayer*, where *God is well known for a sure Refuge* : Go, tho' you go alone, or but with one besides yourself ; and there, as you are God's Remembrancer, *keep not Silence, and give Him no Rest, till He establish, till He make Jerusalem a Praise in the Earth.* (d)

THE first sacred *Council of Nice*, for which the Christian World has always had a great and

(d) Isa. 62. 6.

just

just Veneration, ordains (e) a *Provincial Synod to be held before Lent, that all Dissentions being taken away, a pure Oblation might be offer'd up to God, namely of Prayers, and Fasting, and Alms, and Tears, which might produce a comfortable Communion at the following Easter: and that in this Diocese, we may, in some Degree, imitate so Primitive a Practice, I exhort you to endeavour, all you can, to reconcile Differences, to reduce those that go astray, to promote universal Charity towards all that dissent from you, and (g) to put on as the Elect of God, bely and beloved, bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing one another, and Forgiving one another, even as Christ forgave you.*

I Passionately beseech you frequently to read over your Ordination Vows, to examine yourself how you observe them; and in the Prayers that are in that Office, fervently to importune God for the Assistance of His good Spirit, that you may conscientiously perform them. *Teach publickly, and from House to House, and warn every one Night and Day with Tears; warn them to Repent, to Fast, and to Pray, and to give Alms, and to bring forth Fruits meet for Repentance: warn them to continue stedfast in that Faith once deliver'd to the Saints, in which*

(e) Can. 5.

(g) Col. 3. 12.



they were baptized, *to keep the Word of God's Patience, that God may keep them in the Hour of Temptation; warn them against the Sins and the Errors of the Age; warn them to deprecate publick Judgments, and to mourn for publick Provocations.*

NO one can read God's Holy Word but he will see, that the greatest Saints have been the greatest Mourners: *(b) David wept whole Rivers; (i) Jeremy wept sore, and his Eyes ran down in secret Places Day and Night like a Fountain; (k) Daniel mourned three full Weeks, and did eat no pleasant Bread, and sought God by Prayer and Supplications, with Fasting, and Sackcloth and Ashes; St. Paul (l) was humbled and bewailed and wept for the Sins of others; and our Lord himself when he (m) beheld the City, wept over it. Learn then of these great Saints, learn of our most compassionate Saviour, to weep for the Publick, and weeping to pray, that we may know in this our Day, the Things that belong to our Peace, est they be hid from our Eyes.*

TO mourn for the National Guilt, in which all share, is a Duty incumbent on all, but especially on Priests, who are particularly commanded *to weep and to say, (n) Spare Thy People, O Lord, and give not thine Heritage to Reproach, that God*

*(b)* Psal. cxix. 136.  
*(k)* Dan. ix. 3. — x. 2.  
*m)* Luke xix. 41.

*(i)* Jer. ix. 1. — xiii. 17.  
*(l)* 2 Cor. xii. 21. Phil. iii. 18.  
*(n)* Joel. ii. 17.

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*may repent of the Evil, and become Jealous for His Land, and pity His People.*

BE assur'd that none are more tenderly regarded by God than such Mourners as these; *there is a Mark set by Him (o) on all that sigh and cry for the Abominations of the Land*, the destroying Angel is forbid to *hurt any of them*; they are all God's peculiar Care, and shall all have either present Deliverance, or such Supports and Consolations, as shall abundantly endear their Calamity.

NOW the God of all Grace, who hath called you unto his eternal Glory by Christ Jesus, make you perfect, stablish, strengthen, settle you in the true Catholick and Apostolick Faith profess'd in the Church of *England*, and enable you to adorn that Apostolick Faith with an Apostolick Example and Zeal, and give all our whole Church that timely Repentance, those broken and contrite Hearts, that both Priests and People may all plentifully *Sow in Tears*, and in God's good Time may all plentifully *Reap in Joy*.

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From the Palace in Wells,  
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(o) Ezek. ix. 4.

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